

AM
1936
wh

BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

SEX PROBLEMS OF ADOLESCENCE
AND RELIGIOUS LEADERSHIP

by

Frank Leslie Whitney

(A. B. Dakota Wesleyan University, 1934)

submitted in partial fulfilment of the
requirements for the degree of

Master Of Arts

1936

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

W. H. R. H. H.

1936
wh

TOPICAL OUTLINE

Chapter I. Introduction.	Pages 1 - 5
1. Statement of Problem.	1
2. Procedure and Techniques	1 - 2
3. Scope of the Problem.	2 - 3
4. Justification for this study.	3 - 5
Chapter II. The Conflict.	5 - 21
1. Importance of the Adolescent Period.	5 - 8
2. A Case History.	8 - 14
3. General Analysis of Case History.	14 - 16
4. Analysis of the Sense of Guilt.	16 - 21
Chapter III. Complicating Factors in the Conflict.	21 - 29
1. Confusion of Education with Character.	21 - 24
2. Problems of the Religious Leader.	24 - 26
3. Adolescence; The Great Field of Opportunity	- 29
Chapter IV. Unsatisfactory Sex Expression During Adolescence.	29 - 59
1. Introduction.	29 - 32
2. Masturbation.	32 - 42
3. Sex Intimacies in Friendship.	42 - 48
4. Early Marriage.	48 - 58
A. Introduction and General Discussion.	48 - 51
B. Case Study.	51 - 57
C. Conclusions.	57 - 59

TENTATIVE OUTLINE

Chapter I. Introduction.	Pages 1 - 5
1. Statement of Problem.	1
2. Procedures and Techniques	1 - 2
3. Scope of the Problem.	2 - 3
4. Justification for this study.	3 - 5
Chapter II. The Conflict.	5 - 21
1. Importance of the adolescent period.	5 - 6
2. A Case History.	8 - 14
3. General Analysis of Case History.	14 - 16
4. Analysis of the Causes of Conflict.	16 - 21
Chapter III. Complicating Factors in the Conflict.	21 - 29
1. Confusion of Education with Character.	21 - 24
2. Problems of the Religious Leader.	24 - 26
3. Adolescence: The Great Field of Opportunity.	26 - 29
Chapter IV. Un satisfactory Sex Expression During Adolescence.	29 - 39
1. Introduction.	29 - 32
2. Masturbation.	32 - 42
3. Sex Intimacies in Friendship.	42 - 48
4. Early Marriage.	48 - 53
A. Introduction and General Discussion.	48 - 51
B. Case Study.	51 - 57
C. Conclusions.	57 - 59

Chapter V. Sublimation: Solution of Problem. Pages 59 - 86

1. Introduction and Definition. 59 - 62
2. Relative Ease of Sublimation. 62 - 66
3. Current View of Sublimation. 66 - 70
4. Sublimation; Process Beginning in Infancy. 70 - 79
5. Four Essential Factors in Any Successful
Sublimation. 79 - 81
6. Possible Avenues of Sublimation. 81 - 85
- 7 . Conclusion. 86 - 86

Chapter VI. Summary. 86 - 88

Chapter V. Sublimation: Solution of Problem.	Pages 59 - 66
1. Introduction and Definition.	59 - 62
2. Relative Ease of Sublimation.	62 - 66
3. Current View of Sublimation.	66 - 70
4. Sublimation: Process Beginning in Infancy.	70 - 73
5. Four Essential Factors in Adult Sublimation.	
Sublimation.	73 - 81
6. Possible Avenues of Sublimation.	81 - 85
7. Conclusion.	85 - 88
Chapter VI. Summary.	88 - 98

Digitized by the Internet Archive
in 2016 with funding from
Boston Library Consortium Member Libraries

CHAPTER I.

INTRODUCTION

1. Statement of the Problem.

This study is an analysis of the factors involved in the sex conflicts of adolescence. The conflict between conscience and the sex urge is given special attention, as being the central and most disturbing source of trouble. The most common forms of sex expression are considered in an effort to find the solution which is most satisfactory for the individual, and most beneficial for society.

2. Procedure and Techniques.

There are four definite divisions to this study.

The first division is a presentation of the problem in a case study and an analysis of the factors involved in this particular case.

This analysis includes some general conclusions based in part on this and on other cases known to the writer, and in part upon the findings and principles set forth by recognized authorities in this field.

The second division is a brief review of the circumstances which have made this problem so acute. This includes special reference to the role of religious leaders, their past failures and present opportunities.

The third division is given over to three methods of sex expression during this period, masturbation, sexual intimacies between friends, and early marriage. All three are considered as possible solutions of the conflict. Definite cases are

CHAPTER I.

INTRODUCTION

1. Statement of the Problem.

This study is an analysis of the factors involved in the sex conflicts of adolescence. The conflict between conscience and the sex urge is given special attention, as being the central and most disturbing source of trouble. The most common forms of sex expression are considered in an effort to find the solution which is most satisfactory for the individual, and most beneficial for society.

2. Procedure and Techniques.

There are four definite divisions in this study. The first division is a presentation of the problem in a case study and an analysis of the factors involved in this particular case. This analysis includes some general conclusions based in part on this and on other cases known to the writer, and in part upon the findings and principles set forth by recognized authorities in this field. The second division is a brief review of the circumstances which have made this problem so acute. This includes special reference to the role of religious leaders, their past failures and present opportunities. The third division is given over to three methods of sex expression during this period, masturbation, sexual intimacies between friends, and early marriage. All three are considered as possible solutions of the conflict. Definite cases are

considered in an attempt to see the results to be expected from these forms of sex expression.

The fourth division is a thorough study of sublimation. This involves a careful definition, and study, of the comparative views of sublimation. The sexual impulse is then analysed in its narrower aspect. After this analysis there is a study of sexual energy or libido in its larger concept. This study is carried through the four periods of emergence, or of the development of the sex urge, usually observable in an individual. The division is concluded with a presentation of the essential features in successful sublimation and their appearance in specific cases.

The material from which this study has been made was gained from personal interviews with young men who were seeking advice concerning their sex life; from consideration of cases and statistics gathered by competent authorities; from a study of sex by those most qualified such as Freud and Hall, and more recent men such as Havelock Ellis; from a study of the problem of consciousness of guilt or conscience; and last, from a very careful introspection of my own experiences.

3. Scope of the Problem.

The conflict between sex and religion is such a large field, it covers so much of life, that we have narrowed our field arbitrarily to the period of adolescence. Even within this area we have been forced to make limitations. We have limited our research to the more common forms of sex

considered in an attempt to see the results to be expected from these forms of sex expression.

The fourth division is a thorough study of sublimation.

This involves a careful definition, and study, of the comparative views of sublimation. The sexual impulse is then analyzed in its narrower aspect. After this analysis there is a study of sexual energy or libido in its larger concept. This study is carried through the four periods of emergence, or of the development of the sex urge, usually observable in an individual. The division is concluded with a presentation of the essential features in successful sublimation and their appearance in specific cases.

The material from which this study has been made was gained from personal interviews with young men who were seeking advice concerning their sex life; from consideration of cases and statistics gathered by competent authorities; from a study of sex by those most qualified such as Freud and Hall, and more recent men such as Havelock Ellis; from a study of the problem of consciousness of guilt or conscience; and last, from a very careful introspection of my own experiences.

3. Scope of the Problem.

The conflict between sex and religion is such a large field, it covers so much of life, that we have narrowed our field arbitrarily to the period of adolescence. Even within this area we have been forced to make limitations. We have limited our research to the more common forms of sex

expression thus largely ignoring the abnormal or perverted forms. Our greatest emphasis has been upon men in the later part of the adolescent period, and includes some attention to those who have passed beyond adolescence but are unmarried. Our final limitation has been to include , primarily, those young people who have been raised under the influence of the church.

4. Justification for this Study.

In spite of the great emphasis laid upon sex in the last few years we found little to guide us in this particular field.

There have been two extremes taken by religious leaders in the past. One is the old attitude of ignoring the dominance of the sex urge and has led to many serious disasters; the dangers of repression are well known. The second attitude has been that of turning every opportunity for a speech or discussion into the channels of sex. This attitude would indicate a belief that all we needed was information. This has been an undue and unwise emphasis on a very delicate and vital matter.

I have taken up this study because of the desire to be of some assistance to young men who come to me seeking help and advice. They are not seeking abstract principles or theories but concrete facts. They want to know what science has to say and what the experience of others has been.

Finally, I have taken up this study because I have not found any such treatment that I could recommend for the young

expression thus largely ignoring the abnormal or perverted forms. Our greatest emphasis has been upon men in the later part of the adolescent period, and includes some attention to those who have passed beyond adolescence but are unmarried. Our final limitation has been to include, primarily, those young people who have been raised under the influence of the church.

4. Justification for this Study.

In spite of the great emphasis laid upon sex in the last few years we found little to guide us in this particular field. There have been two extremes taken by religious leaders in the past. One is the old attitude of ignoring the dominance of the sex urge and has led to many serious disasters; the dangers of repression are well known. The second attitude has been that of turning every opportunity for a speech or discussion into the channels of sex. This attitude would indicate a belief that all we needed was information. This has been an undue and unwise emphasis on a very delicate and vital matter.

I have taken up this study because of the desire to be of some assistance to young men who come to me seeking help and advice. They are not seeking abstract principles or theories but concrete facts. They want to know what science has to say and what the experience of others has been.

Finally, I have taken up this study because I have not found any such treatment that I could recommend for the young

people of the church to read for themselves.

1. Importance of the adolescent period.

In some of the adolescent period is the most critical period in the life of the individual. This is the period when the individual must face the fact that the world was not made for him alone. A social consciousness begins to replace the primary ego-centeredness of the child.

At this period there comes into the foreground certain strong urges which puzzle and perplex. Control among these urges is the sex urge. It is accompanied with other less obvious but powerful drives such as love and hate, jealousy and rivalry.

It is at this time that religion becomes a vital matter. Religion should not be thrust into the foreground and produce inner conflicts, at the very time when the outer adjustments are being made. The adolescent must have constant attention and guidance. This is the period in which conversions take place. The great evangelist D. L. Moody maintained that most conversions occur between the ages of ten and twenty. Evangelist G. F. Patterson writes; "In an experience of thirty years of pastoral and evangelistic work my observation has been that three-fourths of all conversions occur between the ages of ten and twenty."⁽¹⁾

people of the church to read for themselves.

CHAPTER II.

THE CONFLICT

I. Importance of the Adolescent period.

In many ways the period of adolescence is the most critical period in the life of the individual. This is the period when the individual comes face to face with the fact that the world was not made for his special satisfaction. A social consciousness begins to displace the primary ego-centric tendencies of the child.

At this period there comes into the foreground certain strong urges which puzzle and perplex. Central among these urges is the sex urge. It is accompanied with other less distinct but powerful drives such as love and hate, jealousy and rivalry.

It is at this time that religion becomes a vital matter. Conscience comes into the foreground and produces inner conflicts, at the very time when the outer adjustments are the most difficult and demand constant attention and decisions. This is the period in which conversions take place. The great revivalist D. L. Moody maintained that most conversions occur between the ages of ten and twenty. Evangelist G. F. Pentecost writes; " In an experience of thirty years of pastoral and evangelical work my observation has been that three-fourths of all conversions occur between the ages of twelve and twenty."⁽¹⁾

CHAPTER II.

THE CONFLICT

I. Importance of the Adolescent period.

In many ways the period of adolescence is the most critical period in the life of the individual. This is the period when the individual comes face to face with the fact that the world was not made for his special satisfaction. A social consciousness begins to displace the primary ego-centric tendencies of the child.

At this period there comes into the foreground certain strong urges which puzzle and perplex. Central among these urges is the sex urge. It is accompanied with other less distinct but powerful drives such as love and hate, jealousy and rivalry.

It is at this time that religion becomes a vital matter.

Conscience comes into the foreground and produces inner conflicts, at the very time when the outer adjustments are the most difficult and demand constant attention and decisions. This is the period in which conversions take place. The

great revivalist D. L. Moody maintained that most conversions occur between the ages of ten and twenty. Evangelist G. F. Pentecost writes; "In an experience of thirty years of pastoral and evangelical work my observation has been that three-fourths of all conversions occur between the ages of twelve and twenty."

(1)

In the Christian religion it is a very evident fact that a large proportion of the great leaders were called during adolescence. John, the beloved disciple, and Timothy might well be taken as the first of a great procession. St. Benedict was eighteen or twenty when he withdrew from the world to a cave at Subiaco. St. Francis of Assisi was in his early twenties when this great experience came to him. Richard Rolle, the Father of English Mysticism, was in his nineteenth year when he forsook his studies at Oxford to take up the anchorite life. Henry Suso, of the Friends of God, began to be converted in his eighteenth year. Brother Lawrence, of the Carmelite Order, was eighteen when there came a great change that made him the great exponent of the practice of the presence of God. St. Clara was only eighteen when she left her father's castle to devote herself to the life of religious poverty. The spiritual life of St. Teresa began at the age of eighteen, in the year 1533. Catherine of Genoa was just a little older, being about twenty-five when she was converted as she knelt before her father-confessor. Madame Guyon was nineteen, and like Catherine of Genoa, unhappily married.

From a positive or beneficial viewpoint we can easily see the great importance of adolescence in the life of many. They come forth with new and higher motives, with a more integrated personality, and with a new enthusiasm for the tasks of life.

In the Christian religion it is a very evident fact that a large proportion of the great leaders were called during adolescence. John, the beloved disciple, and Timothy might well be taken as the first of a great procession. St.

Benedict was eighteen or twenty when he withdrew from the world to a cave at Subiaco. St. Francis of Assisi was in his early twenties when this great experience came to him. Richard Rolle, the father of English mysticism, was in his nineteenth

year when he forsook his studies at Oxford to take up the anchorite life. Henry Suso, of the friends of God, began to be converted in his eighteenth year. Brother Lawrence, of the Carmelite Order, was eighteen when there came a great change that made him the great exponent of the practice of the presence of God. St. Clara was only eighteen when she left her father's castle to devote herself to the life of religious poverty. The spiritual life of St. Teresa began at the age of eighteen, in the year 1535. Catherine of Genoa was just a little older, being about twenty-five when she was converted as she knelt before her father-confessor. Madame Guyon was nineteen, and like Catherine of Genoa, unhappily married.

From a positive or beneficial viewpoint we can easily see the great importance of adolescence in the life of many. They come forth with new and higher motives, with a more integrated personality, and with a new enthusiasm for the tasks of life.

However there is a negative aspect to this adolescent period of equal significance. It is apparent that, due to the urges that come into prominence at this time, no one can come through this epoch in life without some radical changes. It would be impossible to emerge on the level of pre-adolescent days. One is either going ahead, or going off at a tangent, or going backwards. Progression, perversion, or regression seem to be the three possibilities. Those who fail to make adjustments which are personally satisfying are inevitably faced with some kind of perversion.

Mental difficulties often appear at this time and some which appear later in life are to a large extent traceable to this critical period. Starbuck says: " The period from 13 to 18 is the one likewise, according to the statistics of Gowers, in which epilepsy is most liable to occur."⁽¹⁾

Criminal records are nearly always started in this period of life. G. Stanley Hall says: " The age of most frequent conversions to true religion is precisely the years of the largest percentage of first commitments to houses of detention for crime."⁽²⁾

In Freudian terminology this great conflict is the struggle between the Id and the Ego. It is the time when the individual is struggling to become a self in the full significance of that term. No one bewails this important

{1} Starbuck -- The Psychology of Religion - Page 227
 {2} Hall -- Adolescence -- Volume 2 -- Page 83

However there is a negative aspect to this adolescent period of equal significance. It is apparent that, due to the urges that come into prominence at this time, no one can come through this epoch in life without some radical changes. It would be impossible to emerge on the level of pre-adolescent days. One is either going ahead, or going off at a tangent, or going backwards. Progression, perversion, or regression seem to be the three possibilities. Those who fail to make adjustments which are personally satisfying are inevitably faced with some kind of perversion.

Mental difficulties often appear at this time and some which appear later in life are to a large extent traceable to this critical period. Starbuck says: "The period from 13 to 18 is the one likewise, according to the statistics of Gowers, in which epilepsy is most liable to occur."

Criminal records are nearly always started in this period of life. G. Stanley Hall says: "The age of most frequent conversions to true religion is precisely the years of the largest percentage of first commitments to houses of detention for crime."

In Freudian terminology this great conflict is the struggle between the Id and the Ego. It is the time when the individual is struggling to become a self in the full significance of that term. No one doubts this important

phase of life except when it proves disastrous ; to the one who fails to make proper adjustments, it may well be that.

This conflict is vastly different for every individual. Heredity, individual differences, environment, information, and many other less important factors, enter into the total picture. However there are a number~~x~~ of the same difficulties which are encountered in a large proportion of cases, so we will set forth one case which we feel is particularly revealing. This is a true case history with only minor changes to prevent its recognition. Nothing of significance to this study will be left out or changed.

2. A case history.

Jane was a normal healthy child of Catholic , French - Canadian parentage. She was the third of six children. She did not seem to develop any early neurotic traits or harmful habits.

This girl was always the family drudge. She was sensitive and could never bear to fight back at her parents or brothers and sisters. The parents expected that the children would help with the house-work and find a job at an early age in the mills. However they were more harsh with Jane and expected her to do more work than they demanded of the other daughters.

Jane began school when she was six years~~s~~ old. She enjoyed school and always did well in her studies. She was friendly well-liked, and above normal in school and at work. She left school at the age of fourteen to work in a shoe factory. She was in the second year of high school at the time and very anxious to continue her education. During the time she

cases of life except when it proves disastrous ; for the one
 who fails to make proper adjustments, it may well be that.
 This condition is vastly different for every individual.
 heredity, individual differences, environment, information, and
 many other less important factors, enter into the total picture
 however there are a number of the same difficulties which are
 encountered in a large proportion of cases, so we will not
 force one case which is particularly revealing. This
 is a case history with only minor changes to prevent its
 recognition. Nothing of significance to this study will be
 left out or changed.

3. A case history.

Jane was a normal healthy child of California, French -
 Canadian parentage. She was the third of six children. She did
 not seem to develop any early neurotic traits or harmful habits.
 This girl was always the family doctor. She was sensitive
 and could never bear to fight back at her parents or brothers
 and sisters. The parents expected that the children would
 help with the house-work and find a job at an early age in the
 mill. However they were more harsh with Jane and expected
 her to do more work than they demanded of the other daughters.
 Jane began school when she was six years old. She enjoyed
 school and always did well in her studies. She was friendly
 well-liked, and above normal in school and at work. She left
 school at the age of fourteen to work in a shoe factory. She
 was in the second year of high school at the time and very
 anxious to continue her education. During the time she

worked her parents took all of her wages and then gave her fifty cents each week to spend for herself. They begrudged every penny that she spent and whenever a boy friend gave her a gift they became quite excited - until they learned that she had not been spending her money.

She had many friends and enjoyed a good time. She was sensitive and her feelings were easily hurt, but this was never serious enough to interfere with her friendships. She was not unduly worried or easily upset. She was ordinarily a very busy person of fairly even temperament. She enjoyed swimming, card playing, and reading, but drawing was her favorite hobby. It was this hobby which got her into her first difficulty as a child; that started her unusual sex development.

At the age of five or six she said she drew a picture of a naked man while in school. Not knowing how the teacher would feel about it, she gave it to the teacher. The teacher looked at it, wrote a note, put both in an envelope and told her to take it home to her mother, saying that her mother would give her a "star" for it. Much to her astonishment, her mother gave her a severe whipping. When she returned to school she was made to sit for the remainder of the day on a high stool up in front of the class. She says that she must have seen a naked man before this, but she cannot remember. It rather puzzled her to know how she knew what a man looked like at this age.

worked her parents took all of her wages and then gave her fifty cents each week to spend for herself. They begrudged every penny that she spent and whenever a boy friend gave her a gift they became quite excited - until they learned that she had not been spending her money.

She had many friends and enjoyed a good time. She was sensitive and her feelings were easily hurt, but this was never serious enough to interfere with her friendships. She was not unduly worried or easily upset. She was ordinarily a very busy person of fairly even temperament. She enjoyed swimming, card playing, and reading, but drawing was her favorite hobby. It was this hobby which got her into her first difficulty as a child; that started her unusual sex development.

At the age of five or six she said she drew a picture of a naked man while in school. Not knowing how the teacher would feel about it, she gave it to the teacher. The teacher looked at it, wrote a note, put both in an envelope and told her to take it home to her mother, saying that her mother would give her a "star" for it. Much to her astonishment, her mother gave her a severe whipping. When she returned to school she was made to sit for the remainder of the day on a high stool up in front of the class. She says that she must have seen a naked man before this, but she cannot remember. It rather puzzled her to know how she knew what a man looked like at this age.

Another memory she told of was in respect to her sex play with other children. She voluntarily told of playing "doctor and nurses " with the older sisters and some other children. Because she was the smallest she was always the patient. This play consisted of undressing her and playing with her genitals. She says she felt guilty about this and told them they should stop, yet she remembers she did get some pleasure out of it.

She very guiltily confesses : " I broke myself in, you understand? I broke myself in. I did not wait for a man to do that. " She said she had done this when she was about eleven years of age. She said this was an awful thing to do.

The menarche was established at the age of twelve. The periods were regular, with moderate discomfort for the first two days of each period.

At the age of twelve she said she played games with other children such as hide and seek. She would frequently get off from the larger group with one of the boys and have sex play. On these occasions she said she never had intercourse. She had intercourse for the first time when she was about thirteen. She did not give any details of this experience.

When she was fourteen or fifteen years old she assisted her mother in childbirth. The family took this as a matter of course and when she appeared tired and nervous after the delivery, reprimanded her because the kitchen was disorderly and the dishes unwashed.

She said that at the age of fifteen while she worked in a factory she went out with men a great deal, men who were

Another memory she told of was in respect to her sex play with other children. She voluntarily told of playing "doctor" and nurses "with the older sisters and some other children. Because she was the smallest she was always the patient. This play consisted of undressing her and playing with her genitals. She says she felt guilty about this and told them they should stop. Yet she remembers she did get some pleasure out of it. She very guiltily confesses: "I broke myself in, you understand? I broke myself in. I did not wait for a man to do that." She said she had done this when she was about eleven years of age. She said this was an awful thing to do. The marriage was established at the age of twelve. The periods were regular, with moderate discomfort for the first two days of each period.

At the age of twelve she said she played games with other children such as hide and seek. She would frequently get off from the larger group with one of the boys and have sex play. On these occasions she said she never had intercourse. She had intercourse for the first time when she was about thirteen. She did not give any details of this experience.

When she was fourteen or fifteen years old she assisted her mother in childbirth. The family took this as a matter of course and when she appeared tired and nervous after the delivery, reprimanded her because the kitchen was disorderly and the dishes unwashed.

She said that at the age of fifteen while she worked in a factory she went out with men a great deal, men who were

older. She remembers going to their houses and having intercourse with them. When she was asked if she never became pregnant as the result of these experiences she replied that she never worried about that. On one occasion she thought she was pregnant. She went to a doctor and he said that he did not know whether she was pregnant or not, but gave her some pills to take. It turned out that she was not pregnant.

She said that she was very fond of her grandfather and that he was always fond of her. She was visiting on his farm one day and he introduced her to a certain young man who later became her husband. The grandfather remarked that he was a very good young man. According to the girl her mother forbade her from seeing this man, but she saw him frequently nevertheless. She said that they began to have intercourse at her suggestion. She emphasized the fact that she had "tempted" him and said that this is what made her feel guilty. Then she became pregnant and married him. For a time she was afraid to tell her folks, but she finally had to do it, and the marriage was arranged. He wanted to go to Canada, but she said she would rather stay at home and face it. They were married in spite of the protests of the family who wanted to keep her as the family drudge and as a mill worker to help support the home.

Since marriage she has been out with two men that she remembers of. She says that she had intercourse with them and felt so guilty about it that she told her husband. She

older. She remembers going to their houses and having intercourse with them. When she was asked if she never became pregnant as the result of these experiences she replied that she never worried about that. On one occasion she thought she was pregnant. She went to a doctor and he said that he did not know whether she was pregnant or not, but gave her some pills to take. It turned out that she was not pregnant.

She said that she was very fond of her grandfather and that he was always fond of her. She was visiting on his farm one day and he introduced her to a certain young man who later became her husband. The grandfather remarked that he was a very good young man. According to the girl her mother forbade her from seeing this man, but she saw him frequently nevertheless. She said that they began to have intercourse at her suggestion. She emphasized the fact that she had "tempted" him and said that this is what made her feel guilty. Then she became pregnant and married him. For a time she was afraid to tell her folks, but she finally had to do it, and the marriage was arranged. He wanted to go to Canada, but she said she would rather stay at home and have it. They were married in spite of the protests of the family who wanted to keep her as the family bridge and as a mill worker to help support the home.

Since marriage she has been out with two men that she remembers of. She says that she had intercourse with them and felt so guilty about it that she told her husband. She

said he forgave her and said it was all right. He never went out with other women.

She has had many problems since her marriage. After the birth of her first child she was very ill and never seemed to get fully over it. At times she was harsh and disagreeable to her husband. Sometimes their sexual relations were good, and other times they were not. He blamed her trouble on her ill health but she says that she knew it was not that, - it was her guilt. She said she has not trusted her husband fairly.

In looking back over her early life she says that her mother was always too strict with her. She has always felt this was a mistake for when she got away from home she wanted to go the limit. She says ~~she~~ that is the reason she had so many sex-experiences. She said she went out with other men and had intercourse with them and took money from them because ~~she~~ needed the money. She never had money at home. She says that ~~was~~ one of her difficulties.

She told how she was always afraid of both her father and her mother, that they were nice, but always scolded a great deal and were very strict. " My mother always frightened me with Santa Claus when I was a little girl. I can remember crawling into bed and pulling the covers up over my head for fear." She said also that her mother frightened her when she was a girl every year ~~during~~ Lent. The mother would tell her that God would punish her for her sins and there were many things which she could not do at that time.

said he forgave her and said it was all right. He never went out with other women.

She has had many problems since her marriage. After the birth of her first child she was very ill and never seemed to get fully over it. At times she was harsh and disagreeable to her husband. Sometimes their sexual relations were good, and other times they were not. He blamed her trouble on her ill health but she says that she knew it was not that, - it was her guilt. She said she has not trusted her husband fully.

In looking back over her early life she says that her mother was always too strict with her. She was always felt this was a mistake for when she got away from home she wanted to go the limit. She says she that is the reason she had so many sex-experiences. She said she went out with other men and had intercourse with them and took money from them because she needed the money. She never had money at home. She says that was one of her difficulties.

She told how she was always afraid of both her father and her mother, that they were nice, but always scolded a great deal and were very strict. "My mother always frightened me with Santa Claus when I was a little girl. I can remember crawling into bed and pulling the covers up over my head for fear." She said also that her mother frightened her when she was a girl every year during Lent. The mother would tell her that God would punish her for her sins and there were many things which she could not do at that time.

Jane is a Catholic. She has usually been quite faithful in her religious duties, but during recent years has not attended services because she did not have sufficient money. In telling about her irregular sex life, she said: "Sometimes I confessed it to the priest, sometimes I lied about it. The truth, the truth, it is not in me. I am a lie. I went to the church and that was blasphemy. I was a sinner. I saw Jesus on the cross and tried to take him down and put the devil up. I am the devil."

She seems to link up her sense of guilt, which is very strong, very closely to her religious concern.

Jane is a Catholic. She has usually been quite faithful

in her religious duties, but during recent years has not attended services because she did not have sufficient money. In telling about her irregular sex life, she said: "Sometimes I confessed it to the priest, sometimes I lied about it. The truth, the truth, it is not in me. I am a liar. I went to the church and that was blasphemy. I was a sinner. I saw Jesus on the cross and tried to take him down and put the devil up. I am the devil."

She seems to link up her sense of guilt, which is very

strong, very closely to her religious concern.

3. General analysis of case history.

Any one who knew this girl in a casual manner and did not know her background and conditioning might easily think of Jane as an over-sexed girl with little character. However upon close examination we find this to be entirely unfair.

Jane was , to all appearances, a normal girl of physical vitality, high mentality, and was of a sensitive, nervous temperament. She was not a defiant girl, but rather seemed to be of a submissive , yielding nature. In fact much of her trouble came out of unwillingness to stand up for her own rights. Her pleasant, friendly character is shown by the many friends she had.

There are at least five major ways in which her parents failed Jane.

First, her lack of love and sympathy from her parents was a severe handicap. Any one of such a submissive, friendly nature demands some emotional attachments. Since they were not to be had in the home she sought them elsewhere. If she had been more of an introvert she would not have felt this need so keenly.

The second place where they failed her was in demanding too much work from her. It not only unduly wearied her, but also took away much of her natural desire for vigorous physical play. That lack of physical exuberance may have been a contributing factor to her sex play when others were lustily playing hide and seek.

3. General analysis of case history.

Any one who knew this girl in a casual manner and did not know her background and conditioning might easily think of Jane as an over-sexed girl with little character. However upon close examination we find this to be entirely unfair. Jane was, to all appearances, a normal girl of physical vitality, high mentality, and was of a sensitive, nervous temperament. She was not a delinquent girl, but rather seemed to be of a submissive, yielding nature. In fact much of her trouble came out of unwillingness to stand up for her own rights. Her pleasant, friendly character is shown by the many friends she had.

There are at least five major ways in which her parents

failed Jane.

First, her lack of love and sympathy from her parents was a severe handicap. Any one of such a submissive, friendly nature demands some emotional attachments. Since they were not to be had in the home she sought them elsewhere. If she had been more of an introvert she would not have felt this need so keenly.

The second place where they failed her was in demanding too much work from her. It not only unduly worried her, but also took away much of her natural desire for vigorous physical play. That lack of physical experience may have been a contributing factor to her sex play when others were lustily playing hide and seek.

A third point at which her parents failed her was in keeping her in ignorance of sexual life. Apparently she was keenly aware of the difference between sexes at an early age. This may have been due to her mental awareness in infancy or to an early sexual maturity. There was no sense of shame connected with her ~~sense-e~~ knowledge of the difference between men and women or she would not have shown her picture to the teacher.

The fourth great mistake was not only made by her mother, but also by her teacher. It was that of punishing her for something she did not realize was wrong. A little information at that time might have been a big factor for good. However, both made the serious mistake of punishing, when even a mild rebuke would have made a lasting impression on one of such a sensitive nature. Thus a sense of shame is added to her general attitude toward sex. This sense of shame was intensified by the mystery which shrouded all matters pertaining to sex.

The last major mistake I wish to point out was the failure to give Jane any outlet for self-expression. Her naturally active nature, her desire to draw, her desire to make friends, would all point to a definite need which had little or no satisfaction. All her noble, high traits, were suppressed for the selfish purposes of her parents.

The use of fear to suppress Jane's sexual urge, and the unwise policy of having her help her mother in child birth,

A third point at which her parents failed her was in keeping her in ignorance of sexual life. Apparently she was keenly aware of the difference between sexes at an early age. This may have been due to her mental awareness in infancy or to an early sexual maturity. There was no sense of shame connected with her sense-knowledge of the difference between men and women or she would not have shown her picture to the teacher.

The fourth great mistake was not only made by her mother, but also by her teacher. It was that of punishing her for something she did not realize was wrong. A little information at that time might have been a big factor for good. However, both made the serious mistake of punishing, when even a mild rebuke would have made a lasting impression on one of such a sensitive nature. Thus a sense of shame is added to her general attitude toward sex. This sense of shame was intensified by the mystery which shrouded all matters pertaining to sex.

The last major mistake I wish to point out was the failure to give Jane any outlet for self-expression. Her naturally active nature, her desire to draw, her desire to make friends, would all point to a definite need which had little or no satisfaction. All her noble, high traits, were suppressed for the selfish purposes of her parents. The use of fear to suppress Jane's sexual urge, and the unwise policy of having her help her mother in child birth,

also added to the difficulties Jane had to face later. All of these factors had a direct and unmistakable bearing upon the great and painful conflict which she experienced.

The development of Jane's sex life, her social consciousness, and her conscience, all seem quite normal under the circumstances in which she was raised. We cannot call her abnormal from the facts we know, and yet she is so severely upset by these conflicts that at the time I obtained this case history there was a good chance she would need to be placed in a mental hospital. Why?

Unquestionably one of the major factors in this analysis has been practically ignored. That is her sense of guilt.

4. Analysis of the sense of guilt.

The sense of guilt can hardly be the cause of wrong conduct, neither is it entirely the result of it. However it is safe to say that in this case, and in many others of a similar nature, it can justly be blamed for disastrous internal conflicts. We must analyze this sense of guilt a little more fully.

Some of the first questions that arise are; What is it? Where does it come from? Is it inherited or acquired? Is it an asset or a liability, or both?

Sin and guilt should not be confused as some feel a sense of guilt who do not have any awareness of sin.

The consciousness of guilt is a general name for the experience of self-condemnation, or for the feeling that one

also added to the difficulties Jane had to face later. All of these factors had a direct and unmistakable bearing upon the great and painful conflict which she experienced.

The development of Jane's sex life, her social consciousness, and her conscience, all seem quite normal under the circumstances in which she was raised. We cannot call her abnormal from the facts we know, and yet she is so severely upset by these conflicts that at the time I obtained this case history there was a good chance she would need to be placed in a mental hospital. Why?

Unquestionably one of the major factors in this analysis has been practically ignored. That is her sense of guilt.

4. Analysis of the sense of guilt.

The sense of guilt can hardly be the cause of wrong conduct, neither is it entirely the result of it. However, it is safe to say that in this case, and in many others of a similar nature, it can justly be blamed for disastrous internal conflicts. We must analyze this sense of guilt a little more fully.

Some of the first questions that arise are; What is it? Where does it come from? Is it inherited or acquired? Is it an asset or a liability, or both?

Sin and guilt should not be confused as some feel a

sense of guilt who do not have any awareness of sin.

The consciousness of guilt is a general name for the experience of self-condemnation, or for the feeling that one

has lost out or been defeated.

The consciousness of sin is self-condemnation, when the accepted moral standards by which the self has judged itself, are identified with the will of God.

In Russia the youth might experience a sense of guilt but not of sin, for God is eliminated from the social thought. In America the consciousness of sin is usually bound up with the consciousness of guilt, as the social mores are usually identified with the will of God. We see this clearly in the case of Jane. Due to her sense of guilt she confesses to her husband that she has gone out with other men, but even when he forgives her that does not relieve the strain. She has personally accepted the social mores as the embodiment of the will of God. She feels condemned of God for her acts.

Even the consciousness of guilt does not arise from the sex urge itself. Tennant makes the very wise and clear distinction between sin and the materials of sin. The sex urge is non-moral in itself, as is the voluntary attitude or practice previous to the emergence of the conscience. Yet without this urge there could be no such sin. The fact that pleasure is associated with their indulgence provides the motive or incentive to sin. Due to the fact that sex comes into prominence independent of any moral consideration, all people are faced with this same moral conflict. This urge is neutral in respect to the moral value which the self may construct out of it. Likewise it is biologically

has lost out or been defeated.

The consciousness of sin is self-condemnation, when the accepted moral standards by which the self has judged itself, are identified with the will of God.

In Russia the youth might experience a sense of guilt but not of sin, for God is eliminated from the social thought. In America the consciousness of sin is usually bound up with the consciousness of guilt, as the social mores are usually identified with the will of God. We see this clearly in the case of Jane. Due to her sense of guilt she confesses to her husband that she has gone out with other men, but even when he forgives her that does not relieve the strain. She has personally accepted the social mores as the embodiment of the will of God. She feels condemned of God for her acts. Even the consciousness of guilt does not arise from the sex urge itself. Tennant makes the very wise and clear distinction between sin and the materials of sin. The sex urge is non-moral in itself, as is the voluntary attitude or practice previous to the emergence of the conscience. Yet without this urge there could be no such sin. The fact that pleasure is associated with their indulgence provides the motive or incentive to sin. Due to the fact that sex comes into prominence independent of any moral consideration, all people are faced with this same moral conflict. This urge is neutral in respect to the moral values which the self may construct out of it. Likewise it is biologically

essential and normal, and psycho-physically inevitable.

Guilt is self-condemnation that implies several other necessary factors. First there must be a definitely accepted moral standard by which the self is to judge itself before there can be any condemnation. Second there must be a sense of freedom in accepting or rejecting individual impulses, before there can be any condemnation for their indulgence.

No act is moral or immoral for an individual until he has accepted some moral standard, it is rather non-moral. After this standard has been accepted there can be no sense of real guilt unless the individual is conscious of the possibility of acceptance or rejection, and then deliberately and consciously rejects the good.

The next question which arises is , which comes first, moral self-consciousness or sexual urges. If the urge comes first there should be no sense of guilt until the emergence of the consciousness of moral right and wrong. However sexual indulgence, which had no moral significance, would be as truly habit forming as such indulgence after the emergence of the moral consciousness. Kupky makes the ~~very~~ bold assertion that "Sexual perversions precede youthful consciousness of (1) sin," and many others seem to hold his view. I know that it was true in my own development. This makes such a conflict as Jane experienced almost inevitable. The only possible success seems not in eliminating the conflict but rather in promoting a satisfactory solution of the conflict when it

(1) Kupky -- Religious Development of Adolescence

essential and normal, and psycho-physically inevitable.

Guilt is self-consciousness that implies several other necessary factors. First there must be a definitely recognized

guilt standard by which the self is to judge itself before there can be any condemnation. Second there must be some

of freedom in accepting or rejecting individual impulses.

Before there can be any condemnation for their impulses.

We act in moral or immoral for an individual, while he has

accepted some moral standard, it is right and moral. After

this standard has been accepted there can be no state of guilt

guilt unless the individual is conscious of the possibility

of acceptance or rejection, and then guilt itself and

consequently reject the good.

The next question which arises is, when comes first,

moral self-consciousness or sexual urges. If the urge comes

first there should be no sense of guilt until the emergence of

the consciousness of moral right and wrong. However, sexual

impulses, which had no moral significance, would be as truly

habit forming as each indulgence after the emergence of the

moral consciousness. Kropky makes the very bold assertion

that "sexual perversion presumes youthful consciousness of

sin," and many others seem to hold his view. I know that

it was true in my own development. This makes such a conflict

as I have experienced almost inevitable. The only possible

success seems not in eliminating the conflict but rather in

promoting a satisfactory solution of the conflict when it

(1) Kropky -- Religious Development of Adolescence

has arisen.

Consciousness of guilt or sin appears to be a major factor in the conflict of adolescence, at least among the more civilized peoples. It does not originate in this period but does awaken or come into prominence. Furthermore its exact expression is unquestionably socially conditioned. However when we have said that much we have said all that can be asserted without raising debatable questions. Its origin is thought by some to be in the racial unconsciousness. That seems to be the general conclusion of G. Stanley Hall. " Early adolescence is thus the infancy of man's higher nature, when he receives from the great all-mother his last capital of energy and evolutionary momentum."⁽¹⁾ He furthermore definitely links conscience with man's altruistic tendencies. "Conscience now can first begin to play a leading role. It awakens with a longing hunger and thirst for righteousness, prompts to highest aspirations and resolve. Benevolence and love to all persons and all being is fresh from its original source."⁽²⁾

It would be entirely unfair in view of present knowledge to say that the sense of guilt is a product of social conditioning. Likewise it can hardly be classed as a physical impulse or as a mental capacity. However it must appear at present to be natural and normal and thus a factor to be

(1) Hall -- Adolescence -- Volume 2 -- Page 71

(2) Hall -- Adolescence -- Volume 2 -- Page 82 & 83

has arisen.

Consciousness of guilt or sin appears to be a major factor in the conflict of adolescence, at least among the more civilized peoples. It does not originate in this period but does awaken or come into prominence. Furthermore its exact expression is unquestionably socially conditioned. However when we have said that much we have said all that can be asserted without raising debatable questions. Its origin is thought by some to be in the racial unconsciousness. That seems to be the general conclusion of G. Stanley Hall. "Early adolescence is thus the infancy of man's higher nature, when he receives from the great all-mother his last capital of (1) energy and evolutionary momentum." He furthermore definitely links conscience with man's altruistic tendencies. "Conscience . . . now can first begin to play a leading role. It awakens with a longing hunger and thirst for righteousness, prompts to highest aspirations and resolve. Benevolence and love to all persons and all being is fresh from its original (2) source."

It would be entirely unfair in view of present knowledge to say that the sense of guilt is a product of social conditioning. Likewise it can hardly be classed as a physical impulse or as a mental capacity. However it must appear as present to be natural and normal and thus a factor to be

definitely reckoned with. " The sense of guilt is too fundamental and too easily aroused to be thought of merely as the product of religious teaching artificially built into the life."⁽¹⁾

(1) Groves and Blanchard -- Introduction to Mental Hygiene

Pages 310-311

definitely reckoned with. " The sense of guilt is too
 fundamental and too easily aroused to be thought of merely as
 the product of religious teaching artificially built into the
 (1)
 life."

(1) Groves and Blanchard -- Introduction to Mental Hygiene

Pages 210-211

CHAPTER III.

COMPLICATING FACTORS IN THE PRESENT CONFLICT

1. Confusion of education with character.

Education and character are for many people nearly synonymous terms. The close relationship existing between them has brought considerable uncertainty into the minds of many. This dates back into the times of Plato and Socrates, who maintained that virtue, which was not the result of thorough understanding and deliberate choice, was not in essence true virtue. They taught that to know and see truth clearly was the first step toward virtue. They even went beyond that and said that the man who knew the right would do it. Knowledge and virtue are then practically, if not completely, the same. This fallacy seems to be founded upon their confidence in the ability of man to see truth clearly. If man could see all of the implications and results of his acts, if his grasp was eternal, rather than temporal and limited, their contentions would be true. In the Eternal we believe truth and goodness are one and the same. However experience has ~~she~~ shown that knowledge and character are not the same when applied to men, in fact they are not even consistently parallel. Many of our criminals are well educated men whose moral character has not kept pace with their intellect. Likewise there are some men of limited mental capacity and education who have achieved recognition as men of "character."

CHAPTER III.

COMPLICATING FACTORS IN THE PRESENT CONFLICT

I. Confusion of education with character.

Education and character are for many people nearly synonymous terms. The close relationship existing between them has brought considerable uncertainty into the minds of many. This dates back into the times of Plato and Aristotle, who maintained that virtue, which was not the result of thorough understanding and deliberate choice, was not in essence true virtue. They taught that to know and see truth clearly was the first step toward virtue. They even went beyond that and said that the man who knew the right would do it. Knowledge and virtue are then practically, if not completely, the same. This fallacy seems to be founded upon their confidence in the ability of man to see truth clearly. If man could see all of the implications and results of his acts, if his grasp was eternal, rather than temporal and limited, their contentions would be true. In the eternal we believe truth and goodness are one and the same. However experience has shown that knowledge and character are not the same when applied to men, in fact they are not even constantly parallel. Many of our criminals are well educated men whose moral character has not kept pace with their intellect. Likewise there are some men of limited mental capacity and education who have achieved recognition as men of "character."

Education and character are not identical but should be complementary, even as science and religion. One is an intellectual achievement and the other an emotional attainment. Only in the perfect man, Jesus of Nazareth, do we find the adequate Christian Ideal. He saw truth so clearly that the most brilliant men of the time, failed time and again in their efforts to entangle him. He lived so sublimely that no man could find a flaw, either in his own age, or in the nineteen centuries which have followed.

Education has been the prime concern of American society throughout the last several decades. During this time crime and lawlessness have been on the increase. Recently we see another startling factor, the rapid increase in mental disturbances. It is not difficult to see the implications of these several facts. The emotional and religious life of youth has been neglected in the attempt to further education. Some of our leading educators have seen this fatal mistake and so have advocated , and in some cases secured, character education as a part of the curriculum in secular education. However they have not accomplished their aims even where they have secured the desired courses, due to their inability to emotionalize the ethical and moral truths they present. G. Stanley Hall says, " In our day and civilization, the hot life of feeling is remote and decadent. Culture represses, and intellect saps the root..... our sensibilities are refined but our perspective is narrow."⁽¹⁾

(1) Hall - Adolescence - Volume 2 - Page 59

Education and character are not identical but should be

complementary, even as science and religion. One is an

intellectual achievement and the other an emotional attainment.

Only in the perfect man, Jesus of Nazareth, do we find the

adequate Christian ideal. He saw truth so clearly that the

most brilliant men of the time, failed time and again in their

efforts to entangle him. He lived so sublimely that no man

could find a flaw, either in his own age, or in the nineteen

centuries which have followed.

Education has been the prime concern of American society

throughout the last several decades. During this time crime

and lawlessness have been on the increase. Recently we see

another startling factor, the rapid increase in mental

disturbances. It is not difficult to see the implications of

these several facts. The emotional and religious life of youth

has been neglected in the attempt to further education. Some

of our leading educators have seen this fatal mistake and so

have advocated, and in some cases secured, character education

as a part of the curriculum in secular education. However they

have not accomplished their aims even where they have secured

the desired courses, due to their inability to emotionalize

the ethical and moral truths they present. G. Stanley Hall

says, "In our day and civilization, the hot life of feeling

is remote and decadent. Culture represses, and intellect says

the root.....our sensibilities are felted but our perspective

(1)

is narrow."

Where there is no balance between the intellectual and emotional life, life becomes deadly monotonous and dissatisfying, or else goes off at a tangent which is both personally and socially dangerous.

The question which becomes fore-most is "Does education in science, or one based on scientifically gathered facts, preclude an emotionally satisfying life? " If so, science is demanding a high price for her many benefits. However we would again point to our supreme example, Jesus of Nazareth. His penetrating insight in no way impaired or lessened his emotional reactions to life. Who can fail to grasp His appreciation and enjoyment of the beauties of nature about Him? Who can overlook His love of men, women , and children? No man loved children, cripples, outcasts, rich and poor, men and women, with the intense fervor which He manifested. It was His love of children, and His acceptance and love for women, which have changed the whole outlook of both children and women , in our Christian civilization. It is apparent that both truth and love were essential elements in His life. They were not conflicting but complementary. His love was based upon His knowledge of the potentialities bound up in human personality, and His insight must have been illumined by his great love. They are inseparable in Him even as in the Eternal, the Heavenly Father. His was the perfect life. Personal integration and social harmony were achieved by Him. Furthermore He points us to that same perfection. We must

Where there is no balance between the intellectual and emotional life, life becomes badly monotonous and dissatisfying, of alas goes off at a tangent which is both personally and socially dangerous.

The question which becomes foremost is "Does education in science, or one based on scientifically gathered facts, preclude an emotionally satisfying life?" If so, science is demanding a high price for her many benefits. However we would again point to our supreme example, Jesus of Nazareth. His penetrating insight in no way impaired or lessened his emotional reactions to life. Who can fail to grasp his appreciation and enjoyment of the beauties of nature about him? Who can overlook his love of men, women, and children? No man loved children, cripples, outcasts, rich and poor, men and women, with the intense fervor which he manifested. It was his love of children, and his acceptance and love for women, which have changed the whole outlook of both children and women, in our Christian civilization. It is apparent that both truth and love were essential elements in his life. They were not conflicting but complementary. His love was based upon his knowledge of their potentialities bound up in human personality, and his insight must have been illumined by his great love. They are inseparable in him even as in the Eternal, the Heavenly Father. His was the perfect life. Personal integration and social harmony were achieved by him. Furthermore he points us to that same perfection. We must

assume that we can attain that perfection, within human and temporal limitations, or declare Him a mere visionary.

2. Problems of the religious leader.

There was a time in the recent past when all that was demanded of the religious leader was a vital, growing, religious experience. When the first real leaders began to appear their primacy was largely based upon their own religious experience, and their ability to direct others into a similar experience. Undoubtedly the central message of the first great missionary, the apostle Paul, was the experience of the Damascus Road and its effects upon his own life. However this central theme gradually faded into the background with the institutionalization of the Church. It had largely disappeared by the time of Martin Luther, and it was his declaration that salvation was by "faith" that made him anathema to the Church, and lifted him into the ranks of the worlds greatest leaders. Similarly it was Wesley's stress upon the need for the "Experience of Holiness" that made him distinctive. It was an experience the early Circuit Riders of American Methodism preached and sought to procure.

Today the demand for an experience which will change a man's life is seen in the development of such movements as the Oxford Group. Theology and philosophy are not enough. People are demanding that their leaders shall not merely point them to religion, but shall lead them to it. They feel the

assume that we can attain that perfection, within human and temporal limitations, or declare him a mere visionary.

3. Problems of the religious leader.

There was a time in the recent past when all that was demanded of the religious leader was a vital, growing, religious experience. When the first leaders began to appear their primacy was largely based upon their own religious experience, and their ability to direct others into a similar experience. Undoubtedly the central message of the first great missionary, the apostle Paul, was the experience of the Damascus Road and its effects upon his own life. However this central theme gradually faded into the background with the institutionalization of the Church. It had largely disappeared by the time of Martin Luther, and it was his declaration that salvation was by "faith" that made him anathema to the Church, and lifted him into the ranks of the world's greatest leaders. Similarly it was Wesley's stress upon the need for the "Experience of Holiness" that made him distinctive. It was an experience the early Circuit Riders of American Methodism preached and sought to procure.

Today the demand for an experience which will change a man's life is seen in the development of such movements as the Oxford Group. Theology and philosophy are not enough. People are demanding that their leaders shall not merely point them to religion, but shall lead them to it. They feel the

great need of something eternal and real about which they can integrate their lives. This great longing must be satisfied if true character is to be developed. Few have realized this more fully than the religious leaders.

In the great effort to promote true Christian character many had lost touch with life, with the scientific outlook, and with the youth who are trained in scientific methods of thought. They are beginning to feel the need for an adequate knowledge of life and of the universe as revealed by science, if they are to understand and help solve the problems of the day. They are becoming more and more convinced that education and character training cannot be separated. The individual must be dealt with as a unit and not as one part physical, one part mental, and one part spiritual. Only the individual who is a unified, integrated whole, can be expected to take an active part in redeeming humanity and the world.

The mass approach in both education and religion is rapidly being either supplemented with, or displaced by, an individual and personal contact. The value of the small college in which there can be an individual contact between professor and student, is coming into the foreground. Likewise the old time revivals are largely a thing of the past. Greater stress is being laid upon personal conferences and their importance for evangelization.

great need of something eternal and real about which they can integrate their lives. This great longing must be satisfied if true character is to be developed. Few have realized this more fully than the religious leaders.

In the great effort to promote true Christian character many had lost touch with life, with the scientific outlook, and with the youth who are trained in scientific methods of thought. They are beginning to feel the need for an adequate knowledge of life and of the universe as revealed by science, if they are to understand and help solve the problems of the day. They

are becoming more and more convinced that education and character training cannot be separated. The individual must be dealt with as a unit and not as one part physical, one part mental, and one part spiritual. Only the individual who is a unified, integrated whole, can be expected to take an active part in redeeming humanity and the world.

The mass approach in both education and religion is rapidly being either supplemented with, or displaced by, an individual and personal contact. The value of the small college in which there can be an individual contact between professor and student, is coming into the foreground. Likewise the old time revivals are bringing a thing of the past. Greater stress is being laid upon personal conferences and their importance for evangelization.

3. Adolescence; the great field of opportunity.

Science has amply shown that the individual is not purely a product of internal development but is socially conditioned. Italy, Russia, and Germany are ample proof that our leaders are awakening to the possibilities of this period.

During the period of adolescence most individuals will seek some one in whom to confide the many puzzling experiences they are going through. This is a great field of opportunity for Christian leadership by parent, teacher, or religious worker. At no period in life is the individual more susceptible to influences either for good or for bad. It is during this period of physical, mental, and emotional flux, that great and worthy visions are seen; however, it is also during this period of change and adjustment that many of the most serious conflicts arise.

Beginning with puberty the sex factor takes a major part in all of an individual's conflicts. Likewise it is at this time that ethical, moral, and religious demands are becoming more personal. It is inevitable that conflicts between sex and religion will arise. Proper adjustments are not easy but must be sought.

This conflict of the sex urge and religious ideals is made doubly severe by the attitudes and ignorance of many, if not most, of those who should be advisors, during this period. Usually certain standards and ideals have been accepted by the time the sex urge begins to come into prominence. The

3. Adolescence; the great field of opportunity.

Science has amply shown that the individual is not purely a product of internal development but is socially conditioned. Italy, Russia, and Germany are ample proof that our leaders are awakening to the possibilities of this period.

During the period of adolescence most individuals will seek some one in whom to confide the many puzzling experiences they are going through. This is a great field of opportunity for Christian leadership by parent, teacher, or religious worker. At no period in life is the individual more susceptible to influences either for good or for bad. It is during this period of physical, mental, and emotional flux, that great and worthy visions are seen; however, it is also during this period of change and adjustment that many of the most serious conflicts arise.

Beginning with puberty the sex factor takes a major part in all of an individual's conflicts. Likewise it is at this time that ethical, moral, and religious demands are becoming more personal. It is inevitable that conflicts between sex and religion will arise. Proper adjustments are not easy but must be sought.

This conflict of the sex urge and religious ideals is made doubly severe by the attitudes and ignorance of many, if not most, of those who should be advisors, during this period. Usually certain standards and ideals have been accepted by the time the sex urge begins to come into prominence. The

attitudes of leaders, particularly the parents, will have more weight during this period than much of the actual instruction which is attempted. Where the home holds high religious ideals and looks upon sex as shameful and "sin", the entire life of the child is apt to be seriously warped. Even when parents and friends are well informed and direct the thoughts and habits of the child in the wisest possible manner, there will be considerable strain. This is inevitable in our present complex social order. The period of adolescence is one of adjustments and preparation which necessarily entails conflicts. However this period need not be disastrous to either physical or mental health. It can, and should be, a time of adjustment, integration, and motivation of the entire life.

In the past we have looked upon the period of adolescence in a rather negative way. We have considered it, and justly so, the most dangerous period in the life of the individual. We have failed to realize the truth we see in the physical world which is applicable in the realm of personality. In the physical world we have long known that the most dangerous forces are those which, when properly controlled and directed, are most productive of good. Thus dynamite, electricity, wind, and fire are man's greatest allies because he knows how to direct them. Likewise this period in the life of the individual while most dangerous, is also most heavily laden with potentialities for creative values. Starbuck says,

attitudes of leaders, particularly the parents, will have more weight during this period than much of the actual instruction which is attempted. Where the home holds high religious ideals and looks upon sex as shameful and "sin", the entire life of the child is apt to be seriously warped. Even when parents and friends are well informed and direct the thoughts and habits of the child in the wisest possible manner, there will be considerable strain. This is inevitable in our present complex social order. The period of adolescence is one of adjustments and preparation which necessarily entails conflicts. However, this period need not be disastrous to either physical or mental health. It can, and should be, a time of adjustment, suggestion, instruction, and motivation of the entire life.

In the past we have looked upon the period of adolescence in a rather negative way. We have considered it, and justly so, then most dangerous period in the life of the individual. We have failed to realize the truth we see in the physical world we is applicable in the realm of personality. In the physical world we have long known that the most dangerous forces are those which, when properly controlled and directed, are most productive of good. Thus dynamite, electricity, wind, and fire are man's greatest allies because he knows how to direct them. Likewise this period in the life of the individual while most dangerous, is also most heavily laden with potentialities for creative values. Starbuck says,

" It is evident that adolescence is one of the most critical periods of development, a time when the youth should be treated with the utmost delicacy and discretion. The germinating personality is poised between an infinite variety of possibilities.... whatever culmination of forces and crystallization of tendencies is undergone at this period will perhaps determine its whole future life It is the point at which a blunder may prove most fatal, and that likewise in (1) which wisdom and discretion can reap the greatest harvest."

The Christian religion is not a religion based on negatives. It is positive, active, dynamic; that is why it can make such an appeal to youth at this period of life. Jesus changed the negatives of Judaism "Thou shalt not" into positives "Go" , "Come", "Follow me". The test of true Christianity is not the things that are left undone but those which are striven for or accomplished. "By their fruits ye shall know them."

The period of adolescence must be seen as the golden field of opportunity. The very abundance and vitality of the weeds it produces when neglected, indicates the fertility of the ground and fore-tells a bountiful harvest when properly worked and seeded.

"It is evident that adolescence is one of the most critical periods of development, a time when the youth should be treated with the utmost delicacy and discretion. The germinating

personality is poised between an infinite variety of possibilities.... whatever culmination of forces and

crystallization of tendencies is undergone at this period will perhaps determine its whole future life.... It is the point at which a blunder may prove most fatal, and that likewise is (1) which wisdom and discretion can reap the greatest harvest."

The Christian religion is not a religion based on negatives. It is positive, active, dynamic; that is why it can make such an appeal to youth at this period of life. Jesus changed the negatives of Judaism "Thou shalt not" into positives "Go", "Come", "Follow me". The test of true Christianity is not the things that are left undone but those which are striven for or accomplished. "By their fruits ye shall know them."

The period of adolescence must be seen as the golden field of opportunity. The very abundance and vitality of the weeds it produces when neglected, indicates the fertility of the ground and fore-tells a bountiful harvest when properly worked and seeded.

CHAPTER IV.

UNSATISFACTORY SEX EXPRESSION DURING ADOLESCENCE

1. Introduction.

There has been a general tendency to try to control the sexual impulse through ignorance and fear. It was thought that if youth could be saved from overt sex expression until after marriage they were well on their way to a successful life. Science has disproven this assumption.

Two contributions that scientific research have made, are, the exposure of repression and its many disastrous results, and the establishment of sex as an urge of tremendous influence.

Some have hastily justified their sexual indulgences as natural and above criticism. Others have even gone farther and taken it upon themselves to advocate the need for sex-expression of some kind for physical and mental health. Such hasty conclusions and efforts are unworthy of truly scientific investigators. It is the ruthless sacrificing of standards and ideals which have come to us through the past experience of generations. It is more than a mockery of tradition. It is sheer egotism, indifference to the intelligence of the past, and unwillingness to profit by the mistakes and truths which have come to us from other generations.

One major misunderstanding is the confusion of what scientific writers mean by repression. Some take it for granted that since repression is harmful, all physical appetites must be freely indulged. Inhibitions, restrictions,

suppression of all kinds are looked upon with a mixture of fear and scorn. They are considered the heavy, limiting hand of the dead. The inevitable outcome of such attitudes is seen in the lowering of moral standards on every side.

It is impossible to escape from the necessity of certain choices, inhibitions, and suppressions. Even if social obligations are overlooked, the individual finds it necessary to make certain choices and rejections among his own conflicting desires. For example, all feel the need for security; similarly all experience the desire for variety. Many times these two drives come into conflict so that an individual must choose one and inhibit the other. In the social field it is quite common for the purely personal, and the social welfare, to come into conflict.

In the realm of sex we find that it is not suppression but repression that is dangerous. Suppression many times brings internal conflicts, mentally perplexing situations, and even at times physical discomfort of a mild degree. However there are no lasting dangerous effects, no physical or mental injuries of any kind.

However, complete suppression is wholly negative in character and when applied to the sex urge it seems to be an impractical if not an impossible attainment. Furthermore, the energy necessary to effect a complete suppression, is for all social purposes, being largely wasted. If some means of expression can be found which will not be personally or

suppression of all kinds are looked upon with a mixture of fear and scorn. They are considered the heavy, limiting hand of the dead. The inevitable outcome of such attitudes is seen in the lowering of moral standards on every side.

It is impossible to escape from the necessity of certain choices, inhibitions, and expressions. Even if social obligations are overlooked, the individual finds it necessary to make certain choices and rejections among his own conflicting desires. For example, all feel the need for security; similarly all experience the desire for variety. Many times these two drives come into conflict so that an individual must choose one and inhibit the other. In the social field it is quite common for the purely personal, and the social welfare, to come into conflict.

In the realm of sex we find that it is not suppression but repression that is dangerous. Suppression many times brings internal conflicts, mentally perplexing situations, and even at times physical discomfort of a mild degree. However there are no lasting dangerous effects, no physical or mental injuries of any kind.

However, complete suppression is wholly negative in character and when applied to the sex urge it seems to be an impractical if not an impossible attainment. Furthermore, the energy necessary to effect a complete suppression, is for all social purposes, being largely wasted. If some means of expression can be found which will not be personally or

socially dangerous this energy might be invested to better advantage. Likewise there seems to be a direct and close relationship between the emotional and sex life of the individual. Where the energy of sex is suppressed the emotional development is likewise going to be limited and personally unsatisfactory.

There is a general agreement that some form of sexual expression is in many ways advisable. The adolescent period would be much richer if some means of sexual expression, and the accompanying emotional development, were possible. The major factor to be kept in mind is that the form of expression advocated must be in harmony with the personal conscience and social mores, or it will be far more emotionally disturbing than even suppression.

There are many forms of sex expression but out of these I have selected the only four that are ever advocated as personally safe and socially desirable. Licensed prostitution might have been added were it not for the effects upon the individual, man or woman, who sells sex as a means of livelihood.

The first three, masturbation, sex intimacies in friendship, and early marriage, are set forth as possible but generally undesirable, and the fourth is advocated as the highest goal or ideal.

socially dangerous this energy might be invested to better advantage. Likewise there seems to be a direct and close relationship between the emotional and sex life of the individual. Where the energy of sex is suppressed the emotional development is likewise going to be limited and personally unsatisfactory.

There is a general agreement that some form of sexual expression is in many ways advisable. The adolescent period would be much richer if some means of sexual expression, and the accompanying emotional development, were possible. The major factor to be kept in mind is that the form of expression advocated must be in harmony with the personal conscience and socially proper, or it will be far more emotionally disturbing than even suppression.

There are many forms of sex expression but out of these I have selected the only four that are ever advocated as personally safe and socially desirable. Licensed prostitution might have been added were it not for the effects upon the individual, man or woman, who sells sex as a means of livelihood.

The first three, masturbation, sex infatuation in friendship, and early marriage, are set forth as possible but generally undesirable, and the fourth is advocated as the highest goal or ideal.

2. Masturbation.

The practice of masturbation, at some period of life, is very common among both men and women. In fact it is so common that it can hardly be termed abnormal. The majority of those who have investigated specific groups conclude that there are over ninety percent who masturbate at some time. "Dukes, the experienced physician to Rugby school, states that from 90 to 95 per cent of all boys at boarding school masturbate. In Germany, Julian Marcuse, on the basis of his experience, concludes that ninety-two per cent male individuals have masturbated in youth, and Rohleder puts the proportion somewhat higher."⁽¹⁾

The general public holds the view that it is more common among males than among females, but there is no scientific data to substantiate such conclusions. In fact it is generally known that among young children the practice is more common among girls. During adolescence there seems to be a preponderance of facts and opinion on the excess of male masturbation over female. This seems reasonable in view of the greater natural force of the sex impulse among men at this period of life. Many girls have little, if any, sexual impulse of a definite character at this period, unless aroused in some external manner. In later life there seems to be more masturbation among women than among men.

The practice is not entirely due to the social mores

(1) Havelock Ellis -- Psychology of Sex -- Page 123

3. Masturbation.

The practice of masturbation, at some period of life, is very common among both men and women. In fact it is so common that it can hardly be termed abnormal. The majority of those who have investigated specific groups conclude that there are over ninety percent who masturbate at some time. "Dake, the experienced physician to Rugby school, states that from 90 to 95 per cent of all boys at boarding school masturbate. In Germany, Julius Marcus, on the basis of his experience, concludes that ninety-two per cent male individuals have masturbated in youth, and Rohleder puts the proportion somewhat higher."⁽¹⁾

The general public holds the view that it is more common among males than among females, but there is no scientific data to substantiate such conclusions. In fact it is generally known that among young children the practice is more common among girls. During adolescence there seems to be a preponderance of facts and opinion on the excess of male masturbation over female. This seems reasonable in view of the greater natural force of the sex impulse among men at this period of life. Many girls have little, if any, sexual impulse of a definite character at this period, unless expressed in some external manner. In later life there seems to be more masturbation among women than among men. The practice is not entirely due to the social mores

which prevent boys and girls from indulging in sex experiences of a hetero-sexual character. In fact it is seen in uncivilized peoples where there are no social mores to prevent such experiences. It is also seen among animals, particularly among the domestic animals where careful observation is possible. The difficulties encountered in observing wild animals in their native state, makes it impossible to be certain of its prevalence under normal circumstances. In captivity it is quite as common among the wild as among domestic animals.

Common as it is, masturbation is a very disturbing element in the lives of many young people. This is to all appearances, largely due to earlier social conditioning and training. Conscience makes its first definite appearance at the period when the sex impulse is taking definite form, when its purpose and object become clear.

It is easy enough to point out that science has disproven the truth of the traditional view among religious and moral leaders. Physiologically and mentally, except in extreme cases, there are no ill effects noticeable. Accordingly the conflicts between conscience and sex should be eliminated at this point. However this is not the case. Many who are perfectly aware of the truth concerning masturbation, are still in the grip of the habit, and undergo severe self-condemnation. Many report a definite and disturbing sense of guilt and inferiority because of the habit. Their trouble is too deep-seated to be easily eradicated.

which prevent boys and girls from indulging in sex experiences of a hetero-sexual character. In fact it is seen in uncivilized peoples where there are no social mores to prevent such experiences. It is also seen among animals, particularly among the domestic animals where careful observation is possible. The difficulties encountered in observing wild animals in their native state, makes it impossible to be certain of the prevalence under normal circumstances. In captivity it is quite as common among the wild as among domestic animals. Common as it is, masturbation is a very disturbing element in the lives of many young people. This is to all appearances, largely due to earlier social conditioning and training. Conscience makes its first definite appearance at the period when the sex impulse is taking definite form, when its purpose and object become clear. It is easy enough to point out that science has disproven the truth of the traditional view among religious and moral leaders. Physiologically and mentally, except in extreme cases, there are no ill effects noticeable. Accordingly the conflicts between conscience and sex should be eliminated at this point. However this is not the case. Many who are perfectly aware of the truth concerning masturbation, are still in the grip of the habit, and undergo severe self-condemnation. Many report a definite and disturbing sense of guilt and inferiority because of the habit. Their trouble is too deep-seated to be easily eradicated.

This habit of masturbation is usually started when the conscience is still in the process of emergence. Thus when the individual feels condemned and tries to stop masturbating he finds that the combination of the strong physical urge and the established habit, is too strong to overcome. The more attention and effort that is put forth the greater becomes the struggle. The worst thing that one can do is to center attention upon a weakness, even in the attempt to overcome it. A much more successful way is to develop many and varied interests which will take up the attention, enlist the emotions, and furnish outlets for both physical and psychic energy.

Masturbation is most harmful to the individual who has a tendency toward introversion. Many times such an individual will use masturbation as an escape mechanism. When brought face to face with a serious problem demanding all of his mental and nervous energy, sex will suddenly become the focal point of interest, thus displacing the vital issue. If the issue is met and overcome the individual will have made a definite advance in moral character, will have gained in self-confidence and power. However if in place of meeting the issue, the act of masturbation is used to bring relief from the strain of the moment, there will be a very definite loss of self-confidence, sense of defeat, and a further strengthening of this very demoralizing habit.

There must be a cleared understanding of the nature, effects, and general implications of masturbation. The ostrich

This habit of masturbation is usually started when the conscience is still in the process of emergence. Thus when the individual feels condemned and tries to stop masturbating he finds that the combination of the strong physical urge and the established habit, is too strong to overcome. The more attention and effort that is put forth the greater becomes the struggle. The worst thing that one can do is to center attention upon a weakness, even in the attempt to overcome it. A much more successful way is to develop many and varied interests which will take up the attention, enlist the emotions, and furnish outlets for both physical and psychic energy.

Masturbation is most harmful to the individual who has a tendency toward introversion. Many times such an individual will use masturbation as an escape mechanism. When brought face to face with a serious problem demanding all of his mental and nervous energy, sex will suddenly become the focal point of interest, thus displacing the vital issue. If the issue is met and overcome the individual will have made a definite advance in moral character, will have gained in self-confidence and power. However if in place of meeting the issue, the act of masturbation is used to bring relief from the strain of the moment, there will be a very definite loss of self-confidence, sense of defeat, and a further strengthening of this very demoralizing habit.

There must be a cleared understanding of the nature, effects, and general implications of masturbation. The ostrich

attitude of hiding our heads, refusing to consider the facts, certainly has been very harmful. Ignorance has been a very decided factor in complicating the difficulties of the sex life which finds expression in this method of outlet. A very common experience is brought out in the case cited by Dr. D. A. Thom: "Dennis (fifteen year old boy) had a problem of sleeplessness which worried his parents so much that they finally consulted a physician. For two years he had been wakeful nights, though, so far as his parents knew, there was nothing the matter with him. They had always regarded his sleeplessness as a bad habit acquired through his interest in feading in bed; but as the boy grew older and the habit continued and as it became obvious that he was in need of more sleep, the felt increasingly anxious about him.

"Dennis' father was a busy clergyman. He had given his son very little sex instruction, and his attitude toward the subject had not encouraged the boy to discuss his thoughts and experiences with him. Then he told his son the 'dangers of self-abuse' and gave most of his sex instruction in terms of what not to do.

" Unfortunately Dennis had already been initiated into the practice of masturbation by one of his companions before his father had got around to telling him how 'evil' and 'dangerous' this indulgence is. Immediately following his father's talk with him, the boy became very anxious.

attitude of hiding our heads, refusing to consider the facts, certainly has been very harmful. Ignorance has been a very decided factor in complicating the difficulties of the sex life which finds expression in this method of outlet. A very common experience is brought out in the case cited by Dr. D. A. Thoms: "Dennis (fifteen year old boy) had a problem of sleeplessness which worried his parents so much that they finally consulted a physician. For two years he had been wakeful nights, though, so far as his parents knew, there was nothing the matter with him. They had always regarded his sleeplessness as a bad habit acquired through his interest in reading in bed; but as the boy grew older and the habit continued and as it became obvious that he was in need of more sleep, the father increasingly anxious about him.

"Dennis' father was a busy clergyman. He had given his son very little sex instruction, and his attitude toward the subject had not encouraged the boy to discuss his thoughts and experiences with him. Then he told his son the dangers of self-abuse, and gave most of his sex instruction in terms of what not to do.

"Unfortunately Dennis had already been initiated into the practice of masturbation by one of his companions before his father had got around to telling him how 'evil' and 'dangerous' this indulgence is. Immediately following his father's talk with him, the boy became very anxious.

" He entertained the idea that he had committed some unpardonable sin, that he had ruined his health, and that everybody could tell that he was in the grip of this habit. He plunged himself into a variety of activities which allowed him to forget his problems during the day, but at night he would be haunted by fears of the terrible results which he would eventually suffer from his indulgences. His fears, however, did not help him overcome the habit; in fact the habit was the only way he could give momentary relief to his anxious mind and put an end to his struggle with sleeplessness.

" A perfectly frank discussion of the whole subject of sex and its function was a revelation to the boy. It gave him a new lease on life and permitted him to think of himself and compare himself with others without need for torturing self-condemnation. This well-meaning father might well have sown the seed for a real catastrophe in the life of this boy had not some relief been administered by presenting to him a true picture of the normal stages of development."⁽¹⁾

Similar cases , in which ignorance is the predominating factor , are cited by Dr. Hartwell in his famous Fifty-Five Bad Boys, on pages 86 to 89, and on page 270.

It is usually true that where ignorance plays a large part in the development of the habit, it is in the earlier adolescent years. In such cases the sex impulse is not strong enough to form a serious problem if the emotional, physical, and mental life of the individual is properly

(1) Thom - Guiding the Adolescent -- Pages 19 & 20

" He entertained the idea that he had committed some

unpardonable sin, that he had ruined his health, and that

everybody could tell that he was in the grip of this habit. He

plunged himself into a variety of activities which allowed him

to forget his problems during the day, but at night he would be

haunted by fears of the terrible results which he would

eventually suffer from his indulgences. His fears, however, did

not help him overcome the habit; in fact the habit was the only

way he could give momentary relief to his anxious mind and put

an end to his struggle with sleeplessness.

" A perfectly frank discussion of the whole subject of

sex and its function was a revelation to the boy. It gave him

a new lease on life and permitted him to think of himself and

compare himself with others without need for torturing self-

condemnation. This well-meaning father might well have sown

the seed for a real catastrophe in the life of this boy had not

some relief been administered by presenting to him a true

(1)

picture of the normal stages of development."

Similar cases, in which ignorance is the predominating

factor, are cited by Dr. Harlow in his famous Fifty-Five

Bad Boys, on pages 85 to 89, and on page 270.

It is usually true that where ignorance plays a large

part in the development of the habit, it is in the earlier

adolescent years. In such cases the sex impulse is not

strong enough to form a serious problem if the emotional,

physical, and mental life of the individual is properly

(1) Thom - Guiding the Adolescent -- Pages 19 & 20

directed. As Dr. Hartwell brings out clearly, information alone is often sufficient to overcome the habit at this stage.

In later adolescence the problem is much more complex and difficult to handle. To understand the difference one must analyze the sex impulse. Some of our leaders in this field have divided the sex impulse into two parts. The first is the Contrectative impulse, or the desire to caress and enter into close contact, the impulse to sexual approximation. The second is termed by Albert Moll as the Detumescent impulse, or the impulse towards relief of sexual tension. Before the youth has matured to the extent where the sex impulse is at its highest peak, masturbation must carry one through both of these stages or impulses. Often it is at this time that some fetish will be substituted for actual approximation to the object of the sexual. Otherwise there must be mental images which will serve the same purpose, that of psychic excitation. The division between the excitation, and the detumescent impulse, is very indistinct. However there is a time at which discontinuance of the act of masturbation will leave one in a state of great tension so that one can clearly designate the tension which is present as the detumescent impulse. In later adolescence there are many ways such as suggestive literature, lurid movies, and petting parties, which will carry one through the contrectative impulse without any actual physical masturbation. When this has been done and there is a very definite tension which does not have any of the

directed. As Dr. Hartwell brings out clearly, information alone is often sufficient to overcome the habit at this stage.

In later adolescence the problem is much more complex and difficult to handle. To understand the difference one must analyze the sex impulse. Some of our leaders in this field have divided the sex impulse into two parts. The first is the Concretative impulse, or the desire to caress and enter into close contact, the impulse to sexual approximation. The second is termed by Albert Moll as the Detumescant impulse, or the impulse towards relief of sexual tension. Before the youth has matured to the extent where the sex impulse is at its highest peak, masturbation must carry one through both of these stages or impulses. Often it is at this time that some fetish will be substituted for sexual approximation to the object of the sexual. Otherwise there must be mental images which will serve the same purpose, that of psychic excitation. The division between the excitation, and the detumescant impulse, is very indistinct. However there is a time at which discontinuance of the act of masturbation will leave one in a state of great tension so that one can clearly designate the tension which is present as the detumescant impulse. In later adolescence there are many ways such as suggestive literature, lurid movies, and peeping parties, which will carry one through the concretative impulse without any actual physical masturbation. When this has been done and there is a very definite tension which does not have any of the

elements of caressing or love, but only those of passion or of the desire for sexual release, we are faced with an altogether different and more serious problem. By this time the individual has a strong conscience which condemns the very act which seems to be a physical necessity if there is to be a restoration of peace and harmony, internally. That which appears to be a physical necessity is a very disturbing mental and moral procedure. Here we have a conflict which seems nearly impossible of solution.

Let us analyze this conflict a little more specifically.

First of all there is a sense of personal weakness, of failure, of inferiority. There is also a fear of social disapproval if found out. In the third and last place, there is a sense of sin or of alienation from God. These three factors all tend to make the individual struggle to give up his practice of masturbation.

As we have already pointed out, there are two factors which tend to make the individual continue the practice. They are the strong sexual urge and the habit which has been established.

There are two possible solutions of this conflict. The easiest is that of giving way to the physical urge. It is not difficult to point out that the desire to masturbate is a sign of strong physical desire and therefore a sign of personal strength rather than of weakness. The social aspect can be largely eliminated by pointing out the high per cent of

elements of caring or love, but only those of passion or of the desire for sexual release, we are faced with an altogether different and more serious problem. By this time the individual has a strong conscience which condemns the very act which seems to be a physical necessity if there is to be a restoration of peace and harmony, internally. That which appears to be a physical necessity is a very disturbing mental and moral problem. Here we have a conflict which seems nearly impossible of solution.

Let us analyze this conflict a little more specifically. First of all there is a sense of personal weakness, of failure, of inferiority. There is also a fear of social disapproval if found out. In the early and last place, there is a sense of sin or of violation from God. These three factors all tend to make the individual struggle to give up his practice of masturbation.

As we have already pointed out, there are two factors which tend to make the individual continue the practice. They are the strong sexual urge and the habit which has been established.

There are two possible solutions of this conflict. The easiest is that of giving way to the physical urge. It is not difficult to point out that the desire to masturbate is a sign of strong physical desire and therefore a sign of personal strength rather than of weakness. The social aspect can be largely eliminated by pointing out the high per cent of

those who ~~de~~ have masturbated , thus taking away that sense of being different or inferior. The third element or that which we think of when we speak of the conscience, is more difficult but can also be largely dismissed. It is not hard to point out through accurate information and introspection, that the sense of sin is socially conditioned. That is, while the sense of right and wrong can hardly be ascribed to social influence, yet the sense of what is right and what is wrong can be traced to such direct and indirect pressure. Thus there does not appear to be anything inherently sinful in masturbation.

The second possible solution is the exact opposite. In place of giving way to the physical urge it can be re-directed, as I will point out in the next chapter. That means there must be great care given to keep the child from establishing the habit , or if it is established, in substituting other more desirable habits. This eliminates the sense of inferiority by a sense of mastery; the fear of social disapproval by a consciousness of being worthy of social commendation; and the sense of sin by a consciousness of personal integrity.

I realize full well the attitude of many who doubt the possibility of this second solution and will take that up at length in the following chapter.

There are three reasons why I object to the first solution as an advisable "way out" or adjustment of the conflict.

First, attitudes are not easily changed and can only be so altered after much time and education. If Masturbation could be shown to be unquestionably a desirable practice, it would take a long time to completely revolutionize social mores and moral standards. However the only arguments in favor of masturbation are negative in character. It does not contribute to sexual development, physical vitality, or to personal development of any kind. It does, on the other hand, consume a certain amount of energy. The values which might accrue from a complete change of social attitude on this question are so negative in character, and so generally questioned that it hardly seems to offer any immediate hope.

A second objection to public approval of masturbation is its effect upon married life. Marriage to be completely happy must be based upon sexual harmony. Often times the habit of pre-marital masturbation will destroy any such possibility. As Groves aptly puts it : " The individual who has had a long conflict with this habit may suppose that once he or she is married there will no longer be any temptation toward the earlier sex pleasure. It is assumed that the old habit will disappear as soon as heterosexual opportunities are furnished. But to the surprise of the man or woman this does not occur. Instead the new experience proves disappointing and the inclination to return to former practices for relief leads to conflict."⁽¹⁾

(1) Groves - Marriage --- Page 243

First, attitudes are not easily changed and can only be so altered after much time and education. If masturbation could be shown to be unquestionably a desirable practice, it would take a long time to completely revolutionize social mores or moral standards. However the only arguments in favor of masturbation are negative in character. It does not contribute to sexual development, physical vitality, or to personal development of any kind. It does, on the other hand, consume a certain amount of energy. The values which might accrue from a complete change of social attitude on this question are so negative in character, and so generally questioned that it hardly seems to offer any immediate hope.

A second objection to public approval of masturbation is its effect upon married life. Marriage is to be completely happy must be based upon sexual harmony. Given times the habit of pre-marital masturbation will destroy any such possibility. As Groves aptly puts it: "The individual who has had a long conflict with this habit may suppose that once he or she is married there will no longer be any temptation toward the earlier sex pleasure. It is assumed that the old habit will disappear as soon as heterosexual opportunities are furnished. But to the surprise of the man or woman this does not occur. Instead the new experience proves disappointing and the inclination to return to former practices for relief leads to conflict."

The third and most serious objection to any attempt to treat the sex urge or appetite as any other physical desire , is grounded in the very nature of character of sex. It cannot be treated as other physical desires because of its unique relation to all of the higher and finer instincts of man. In marriage there is an emotional attachment that is greatly strengthened and deepened by harmonious sex relations. In any relation which does not yield this emotional satisfaction there is serious danger of passion coarsening and degrading the individual. The physical and emotional cannot be separated. Both have a certain influence and if they do not work together they will come into conflict. If there was the possibility of separating the physical and emotional aspects of sex , its advisability would be very questionable. It would be lowering sex to the purely animal level.

Thus in masturbation there is a certain emotional frustration which is anti-social , to say the least.

At the present, in our better groups of young people, it seems far from advisable to set up masturbation as the ideal solution of their sex problems. It seems best to label this form of sex expression as possible but undesirable. It must not be made terribly sinful, in their eyes, but rather a weakness unworthy of outstanding young men and women. It should be considered a lack of adequate personal control and self-direction, acceptable only as a second best.

The third and most serious objection to any attempt to treat the sex urge or appetite as any other physical desire, is grounded in the very nature of character of sex. It cannot be treated as other physical desires because of its unique relation to all of the higher and finer instincts of man. In marriage there is an emotional attachment that is greatly strengthened and deepened by harmonious sex relations. In any relation which does not yield this emotional satisfaction there is serious danger of passion coarsening and degenerating the individual. The physical and emotional cannot be separated. Both have a certain influence and if they do not work together they will come into conflict. If there was the possibility of separating the physical and emotional aspects of sex, its advisability would be very questionable. It would be lowering sex to the purely animal level. Thus in masturbation there is a certain emotional frustration which is anti-social, to say the least. At the present, in our better groups of young people, it seems far from advisable to set up masturbation as the ideal solution of their sex problems. It seems best to label this form of sex expression as possible but undesirable. It must not be made terribly sinful, in their eyes, but rather a weakness unworthy of outstanding young men and women. It should be considered a lack of adequate personal control and self-direction, acceptable only as a second best.

3. Sex Intimacies In Friendship.

From a theoretical standpoint, ~~there~~ are few who advocate sex relations between young couples who are keeping company. From a practical standpoint we know there are increasingly large numbers who indorse this practice. Some among high school groups and more among college groups are turning to this method of sexual relief. Formerly many who had few moral scruples against such a practice were turned aside by the fear of possible pregnancy either of themselves or of their partner in the act. With the increasing volume of dependable birth control facts this dete~~re~~rent has been greatly weakened. Likewise knowledge of the prevention and cure of venere~~a~~l disease has tended to lower the barrier for some.

The common practice of petting has also been a major factor in the rapid laxity of sex relations between lovers. It is a common thing to hear the individual called "slow" if he or she objects to free caressing and kissing the first time there is an opportunity. With this as a start it is not surprising that in future relations these int~~e~~macies become too mild to express the actual affection which develops. This first stage of tenderness cannot be continued night after night without arousing that second and natural impulse we term passion. When both enter into this second stage, and there are not some very high moral and social standards to interfere, sex is bound to run its normal course.

3. Sex Intimacies in Friendship.

From a theoretical standpoint, there are few who advocate sex relations between young couples who are keeping company. From a practical standpoint we know there are increasingly large numbers who ignore this practice. Some among high school groups and more among college groups are turning to this method of sexual relief. Formerly many who had low moral scruples against such a practice were turned aside by the fear of possible pregnancy either of themselves or of their partner in the act. With the increasing volume of dependable birth control facts this deterrent has been greatly weakened. Likewise knowledge of the prevention and cure of venereal disease has tended to lower the barrier for some. The common practice of getting has also been a major factor in the rapid laxity of sex relations between lovers. It is a common thing to hear the individual called "slow" if he or she objects to free caressing and kissing the first time there is an opportunity. With this as a start it is not surprising that in future relations these intimacies become too mild to express the actual affection which develops. This first stage of tenderness cannot be continued night after night without arousing that second and natural impulse we term passion. When both enter into this second stage, and there are not some very high moral and social standards to interfere, sex is bound to run its normal course.

After passion has been allowed to dominate in friendship there is bound to be one of two reactions. If the couple are well fitted for each other, and have built up a true love, they are going to have an even greater longing for physical union. This one experience tends to lower inhibitions and is the beginning of a very strong habit. It becomes easy to rationalize their position, if due to financial, educational, or social reasons, they are unable to marry. This is particularly true with young people who are in school, have found the one they want for a life partner, and have won their affection but are unable to marry because of financial difficulties involved. The sex conflict is often so intense under such circumstances that study becomes a very difficult problem. With the opportunity for frequent companionship, the knowledge of birth control facts with a promise of marriage is case of a mishap, and with the successful rationalization of moral attitudes, many feel that the logical solution is self-gratification and the satisfaction of the loved one.

The second possible reaction to this indulgence of passion is an extreme aversion for the partner in the act. Friendship which appeared to be developing into a wholesome and permanent love may be killed in a few minutes. From a rational standpoint this experience of aversion seems unjustified. Both have contributed their share to the act and if a sin has been committed must both feel the consequences. Their partnership in the deed would seem at first to draw them together, and it

After passion has been allowed to dominate in friendship there is bound to be one of two reactions. If the couple are well fitted for each other, and have built up a true love, they are going to have an even greater longing for physical union. This one experience tends to lower inhibitions and is the beginning of a very strong habit. It becomes easy to rationalize their position, if due to financial, educational, or social reasons, they are unable to marry. This is particularly true with young people who are in school, have found the one they want for a life partner, and have won their affection but are unable to marry because of financial difficulties involved. The sex conflict is often so intense under such circumstances that study becomes a very difficult problem. With the opportunity for frequent companionship, the knowledge of birth control facts with a promise of marriage is case of a mishap, and with the successful rationalization of moral attitudes, many feel that the logical solution is self-gratification and the satisfaction of the loved one.

The second possible reaction to this indulgence of passion is an extreme aversion for the partner in the act. Friendship which appeared to be developing into a wholesome and permanent love may be killed in a few minutes. From a rational standpoint this experience of aversion seems unjustified. Both have contributed their share to the act and if a sin has been committed must both feel the consequences. Their partnership in the deed would seem at first to draw them together, and it

does in some cases. However where one or both hold high moral standards which directly oppose the act, this aversion is very common. Two factors have been outraged. The "ego" has been wounded. The individual who felt he , or she, could enjoy all the pleasures of "tender love" and draw the line at passion, finds out that self-control is not so secure. This is apt to wound self-pride or self-esteem. This in turn will react against the one who has helped to bring this about, in the majority of cases. The second factor which has been outraged is the social mores. If the individual involved is extremely socially conscious this will bring a deep sense of failure, and of unworthiness. The fact of having betrayed the trust of loved ones who are near, and of failure to set the standard for those who may follow in the same path, may bring a very deep sense of defeat and inferiority. When~~x~~ the individual is of a religious nature the social failure takes on~~x~~ added significance as the social is identified with the "Will of God" so the sense of guilt may become very serious.

Two questionnaires have been sent out recently which took up this question of pre-marital sex relations and its effect upon future happiness. One was sent out by Dr. Katharine Bement Davis and went to 1000 married women. The other was sent out by a psychiatrist~~s~~, Dr. G. V. Hamilton and went to 200 married people. The results are the same in both cases.

" Dr. Katharine Bement Davis found that 116 among the 1000 married women in her study reported themselves unhappy.

does in some cases. However where one or both hold high moral standards which directly oppose the act, this aversion is very common. Two factors have been outraged. The "ego" has been wounded. The individual who felt he, or she, could enjoy all the pleasures of "tender love" and draw the line at passion, finds out that self-control is not so secure. This is apt to wound self-pride or self-esteem. This in turn will react against the one who has helped to bring this about, in the majority of cases. The second factor which has been outraged is the social mores. If the individual involved is extremely socially conscious this will bring a deep sense of failure, and of unworthiness. The fact of having betrayed the trust of loved ones who are near, and of failure to set the standard for those who may follow in the same path, may bring a very deep sense of defeat and inferiority. When the individual is of a religious nature the social failure takes on added significance as the social is identified with the "Will of God" so the sense of guilt may become very serious.

Two questionnaires have been sent out recently which took up this question of pre-marital sex relations and its effect upon future happiness. One was sent out by Dr. Katharine Bement Davis and went to 1000 married women. The other was sent out by a psychiatrist, Dr. G. V. Hamilton and went to 100 married people. The results are the same in both cases. "Dr. Katharine Bement Davis found that 116 among the 1000 married women in her study reported themselves unhappy.

" Of these, 15.2 per cent had had intercourse before marriage, while of 116 comparable women who were happily married, only 2.5 per cent had sex relations before their wedding."⁽¹⁾ These facts would indicate that sexual intercourse before marriage was decidedly important as a factor in promoting unhappiness in marriage.

Dr. G. V. Hamilton finds similar results in his study of 100 married men and 100 married women; "Forty-six of the men were virgins at marriage, against sixty-five of the women. They were more happily married than the rest.

" Before marriage a third of the men and a third of the women had physical relations with the mates they later married. They were ~~xxx~~ below the average of married happiness.

" Before marriage twenty-four men and fourteen women had had physical relations with others than the person they later married. They were below the average of married happiness."⁽²⁾

These conclusions of Drs. Davis and Hamilton are further supported by an investigation of Boston relief agencies. "An investigation of families dealt with by three Boston relief agencies between 1918 and 1928 found that many more men and women in broken families had indulged in pre-marital sex relations than in the intact families."⁽³⁾

- (1) Hornell Hart --- The Technique of Social Progress
- (2) Dr. G. V. Hamilton -- What is Wrong With Marriage
- (3) Hornell Hart -- The Technique of Social Progress

" Of these, 15.2 per cent had had intercourse before marriage, while of 116 comparable women who were happily married, only 2.5 per cent had sex relations before their wedding." These facts would indicate that sexual intercourse before marriage was decidedly important as a factor in promoting unhappiness in marriage.

Dr. G. V. Hamilton finds similar results in his study of 100 married men and 100 married women; "Forty-six of the men were virgins at marriage, against sixty-five of the women. They were more happily married than the rest.

" Before marriage a third of the men and a third of the women had physical relations with the mates they later married. They were below the average of married happiness.

" Before marriage twenty-four men and fourteen women had had physical relations with others than the person they later married. They were below the average of married happiness." (2)

These conclusions of Drs. Davis and Hamilton are further supported by an investigation of Boston relief agencies. "An investigation of families dealt with by three Boston relief agencies between 1918 and 1928 found that many more men and women in broken families had indulged in pre-marital sex relations than in the intact families." (3)

- (1) Hornell Hart -- The Technique of Social Progress
- (2) Dr. G. V. Hamilton -- What is Wrong with Marriage
- (3) Hornell Hart -- The Technique of Social Progress

The great error which is made by those who enter sex relations outside of marriage bonds is an over-simplification of the factors involved. First of all, sex is treated as any other physical appetite, upon the assumption that it can be satisfied with little or no effect upon the person indulging. That has been disproved many times. Even when the person who indulges is temperate in the frequency of occurrences, there is a definite harmful effect. Complete sexual expression and satisfaction is impossible in the absence of some one who is deeply loved. It is like a man sitting down to a banquet with the expectation of having an enjoyable evening without any guests. The food has been secured and prepared but cannot be thoroughly enjoyed without the presence of friends. Without the accompanying emotional satisfactions which are found in true marriage, sex fails to serve the purpose or demands of the individual as a whole. Thus while a passion may be alleviated through sexual relations outside of marriage, the fundamental conflicts of the emotional life are not eliminated. In fact these conflicts are apt to be more intense as the emotions will be stirred without proper and adequate opportunity of expression.

Sherwood Eddy makes the further observation that extra-marital sexual relations are not only morally and emotionally dangerous but also physically. He cites R. C. Bull, M. D. as his authority; "Illicit intercourse not only has a deleterious effect on the morals of the individual so indulging, but also

The great error which is made by those who see sex relations outside of marriage bonds is an over-simplification of the factors involved. First of all, sex is treated as any other physical appetite, upon the assumption that it can be satisfied with little or no effect upon the person indulging. That has been disproved many times. Even when the person who indulges is temperate in the frequency of occurrences, there is

a definite harmful effect. Complete sexual expression and satisfaction is impossible in the absence of some one who is deeply loved. It is like a man sitting down for banquet with the expectation of having an enjoyable evening without any guests. The food has been secured and prepared but cannot be thoroughly enjoyed without the presence of friends. Without the accompanying emotional satisfactions which are found in true marriage, sex fails to serve the purpose or demands of the individual as a whole. Thus while a passion may be alleviated through sexual relations outside of marriage, the fundamental conflicts of the emotional life are not eliminated. In fact these conflicts are apt to be more intense as the emotions will be stirred without proper and adequate opportunity of expression.

Shawwood Eddy makes the further observation that extramarital sexual relations are not only morally and emotionally dangerous but also physically. He cites H. C. Bull, M. D. as his authority; "illicit intercourse not only has a deleterious effect on the morals of the individual so indulging, but also

excites the animal passions and stimulates the glands of the reproductive system to such excessive activity that it may lead to their permanent impairment."⁽¹⁾

Two very prominent human urges come into conflict in pre-marital sex relations. They are the urge to variety and to permanence or security. The urge to variety leads to the first act, and after it has been perpetuated comes the desire for a permanent relation between the two concerned. After marriage we find the urge to permanence supplied but the lack of variety is apt to cause some conflict. Thus it would appear that for the benefit of all concerned, both before and after marriage, the urge for variety in this field must be suppressed.

There is little doubt but that sex intimacies in friendship increase sexual-religious conflicts. Under a different social order this might be changed some, but experimentation in this field is very ~~exactly~~ costly. Russia is a good example of such experimentation. Even with a definite attempt to thrust religion out of the picture, and with it any sense of guilt, harmony at this point has not been established.

(1) Sherwood Eddy -- Sex and Youth -- Page 47

excites the animal passions and stimulates the glands of the reproductive system to such excessive activity that it may lead to their permanent impairment." (1)

Two very prominent human urges come into conflict in pre-marital sex relations. They are the urge to variety and the permanence or security. The urge to variety leads to the first act, and after it has been perpetrated comes the desire for a permanent relation between the two concerned. After marriage we find the urge to permanence supplied but the lack of variety is apt to cause some conflict. There it would appear that for the benefit of all concerned, both before and after marriage, the urge for variety in this field must be suppressed. There is little doubt but that sex intimacies in friendship increase sexual-religious conflicts. Under a different social order this might be changed some, but experimentation in this field is very costly. Russia is a good example of such experimentation. Even with a definite attempt to thrust religion out of the picture, and with it any sense of guilt, harmony at this point has not been established.

4. Early Marriage.

A. Introduction and general discussion.

When strong impulses begin to stir a young man's passions, and some pretty girl awakens "puppy love" within his heart, there comes the resolution that as soon as the law permits he will marry. That seems the natural and easy way out of the conflict which is so distressing, at least until age and experience bring a more practical view of the factors involved. His sex problems will be solved, he will have the companionship of the one who affects him so strangely, and his conscience will find peace in the ceremony which is performed and blessed by the Church. What could be more simple and natural?

Such conclusions ignore the complexity of human personality, the social implications of marriage, and the financial considerations which must all be taken into account . In a primitive society this is possible. "Early marriage is said to be the custom among most peoples with primitive cultures, such as the Eskimos, the Melanesians, and the Hottentots."⁽¹⁾ It is also possible that and seems to be increasingly popular today. "Early marriage has increased greatly since 1890. In 1890, of all persons 15 to 24 years of age, 18.5 per cent were married; in 1920, 23.8 percent of such persons⁽²⁾ were married; an increase of nearly one third." The fact that early marriage has the sanction of antiquity , or that of increasing popularity, means little so far as the value of this as the

(1) & (2) Groves and Ogburn - American Marriage and Family - 219

best solution of the conflicts of adolescence, is concerned.

It is hardly necessary to point out that most of these early marriages are ~~among~~ among those who do not take a leading part in social progress. This might be ascribed to two reasons.

First, the individual who marries early is apt to place the biological values higher than the ethical, and the personal higher than the social. This is a fair assumption in most cases.

Second, the individual who marries early does not have the opportunity for adequate preparation except in the few cases of parental subsidy. This means that the young man who marries early in life is not apt to realize his greatest possibilities.

Due to the higher social and educational demands made today, it hardly seems probable that early marriage is the proper way of solution of this adolescent sexual-religious conflict. Where it fails as it often does when tried, there seem to be two major groups of reasons.

First, is the lack of adequate preparation. The individual who marries between the ages of eighteen and twenty-four is often unadjusted to his own self, and to the demands of society. The added necessity of adjusting to a mate may prove very disastrous. Furthermore he is not apt to have had enough experience with life, and people, to know whom he really wants for a life companion. The lack of economic and educational preparation have been mentioned above.

best solution of the conflict of adolescence, in concerned.

It is hardly necessary to point out that most of these

early marriages are made among those who do not take a leading part in social progress. This might be ascribed to two reasons.

First, the individual who marries early is apt to place

the biological values higher than the ethical, and the personal

higher than the social. This is a fair assumption in most

cases.

Second, the individual who marries early does not have the

opportunity for adequate preparation except in the few cases

of parental subsidy. This means that the young men who marry

early in life is not apt to realize his greatest possibilities.

Due to the higher social and educational demands made

today, it hardly seems probable that early marriage is the

proper way of solution of this adolescent sexual-religious

conflict. Where it fails as it often does when tried, there

seem to be two major groups of reasons.

First, is the lack of adequate preparation. The

individual who marries between the ages of eighteen and

twenty-four is often unadjusted to his own self, and to the

demands of society. The added necessity of adjusting to a

mate may prove very disastrous. Furthermore he is not apt to

have had enough experience with life, and people, to know when

he really wants for a life companion. The lack of economic

and educational preparation have been mentioned above.

Second, and in some ways even more important than the first group, are those reasons which cluster about the choice of motives or goals for life. From a purely personal standpoint, there can be a great deal said. At this period in life the physical demands for a mate are probably supreme. Later, even though the actual sex tension may remain, or even increase, other factors in the choice of a mate will increase in relative importance. These include the desire for companionship, the longing for the security of a home, and the desire for children. In early marriage sex is apt to be viewed as a means of physical excitement and pleasure, with less stress on the emotionally productive features. This is apt to lower the whole tone of love, mutual respect, and admiration, so necessary for the highest type of Christian home. Furthermore we know that the present social attitude is opposed to early marriage and such an influence should not be minimized.

The individual factors bound up in marriage are so complex and varied that it is impossible to set up a certain standard age as the proper time for marriage. However it seems that marriage contemplated rather early in life, primarily as an escape from disturbing conflicts, is wholly unjustifiable and certainly far from the ideal situation.

The disadvantages of early marriage are clearly brought out in the following case.

Second, and in some ways even more important than the first

group, are those reasons which cluster about the choice of motives or goals for life. From a purely personal standpoint, there can be a great deal said. At this period in life the physical demands for a mate are probably supreme. Later, even though the actual sex tension may remain, or even increase, other factors in the choice of a mate will increase in relative importance. These include the desire for companionship, the longing for the security of a home, and the desire for children.

In early marriage sex is apt to be viewed as a means of physical excitement and pleasure, with less stress on the emotionally productive features. This is apt to lower the

whole tone of love, mutual respect, and admiration, so necessary for the highest type of Christian home. Furthermore we know that the present social attitude is opposed to early marriage and such an influence should not be minimized.

The individual factors bound up in marriage are so complex and varied that it is impossible to set up a certain standard age as the proper time for marriage. However it seems that marriage contemplated rather early in life, primarily as an escape from disturbing conflicts, is wholly unjustifiable and certainly far from the ideal situation.

The disadvantages of early marriage are clearly brought

out in the following case.

B. Case Study.

" John was an only son of a farm couple who were respectable thrifty, middle class people. His early boyhood was not normal, due to his being an only child. This made it inevitable that he would have no play mates until he went to school.

In school he was found to be above normal intelligence, easily making a good record, and apparently eager to learn. On the school grounds he did not fare so well, He did not know how to play with other boys and girls and tended to be very selfish. This was to some extent overcome in the eight years which he spent in the country school.

When John was ready for high school his parents decided they wanted him to stay at home, where they could protect him from the evil influence of the small town. Plans were made for him to stay at home and go in every day to school. This arrangement worked fine the first three years , but the last year his parents bought him a car to drive.

The first three years in high school were great years in his life. He found out many things about himself, society, and the ways of the world, which had been a mystery. His parents were proud of the rapid progress he was making in personal development; he was one of the leading scholars in his class. They little realized some of the changes that were taking place.

John was somewhat backward in his interest and attention for girls but during the second year of high school he began to have dates. One girl he went with was a very wise girl,

B. Case Study.

" John was an only son of a farm couple who were respected

thirty, middle class people. His early boyhood was not normal, due to his being an only child. This made it inevitable that he would have no play mates until he went to school. In school he was found to be above normal intelligence, easily making a good record, and apparently eager to learn. On the school grounds he did not fare so well. He did not know how to play with other boys and girls and tended to be very selfish. This was to some extent overcome in the eight years which he spent in the country school.

When John was ready for high school his parents decided

they wanted him to stay at home, where they could protect him from the evil influence of the small town. Plans were made for him to stay at home and go in every day to school. This arrangement worked fine the first three years, but the last year his parents bought him a car to drive.

The first three years in high school were great years in his life. He found out many things about himself, society, and the ways of the world, which had been a mystery. His parents were proud of the rapid progress he was making in personal development; he was one of the leading scholars in his class. They little realized some of the changes that were taking place. John was somewhat backward in his interest and attention for girls but during the second year of high school he began to have dates. One girl he went with was a very wise girl.

so far as sex relations were concerned. His next affair was with a very attractive girl who was not as forward nor worldly wise as the first one. That friendship was very satisfying to both and the only reason it was broken off was his attraction to another type of girl. He started going with this girl shortly after getting his car. They had a very enjoyable and mutually helpful courtship but did not become seriously interested in each other. During the later part of that year he became interested in a very nervous , high tempered, extremely highly sexed girl.

His parents opposed this friendship from the first as they seemed to sense the dangers he would be in. However the girl's parents were very respectable, church people, and encouraged the affair from the start. One factor that tended to make this affair develop very rapidly was the presence of a competitor. The other man was an uneducated, older man who had been married before. Feeling that this man was unworthy of the affection and confidence of Mary, John was further attached to her by the bonds of sympathy. As a result Mary and John became very steady in their companionship.

This courtship became so intense that there was much gossip. John neglected his work in order to spend his time in town with Mary.

At this time another influence made its appearance in John's life. The parents of the boy had taken him regularly to Sunday School and church for a number of years, but had

as far as sex relations were concerned. His next affair was with a very attractive girl who was not as forward nor worldly wise as the first one. That friendship was very satisfying to both and the only reason it was broken off was his attraction

to another type of girl. He started going with this girl shortly after getting his car. They had a very enjoyable and

mutually helpful courtship but did not become seriously interested in each other. During the latter part of that year he became interested in a very nervous, high tempered,

extremely highly sexed girl.

His parents opposed this friendship from the first as they seemed to sense the dangers he would be in. However the

girl's parents were very respectable, church people, and encouraged the affair from the start. One factor that tended

to make this affair develop very rapidly was the presence of a competitor. The other man was an uneducated, older man who

had been married before. Feeling that this man was unworthy

of the affection and confidence of Mary, John was further

attached to her by the bonds of sympathy. As a result Mary

and John became very steady in their companionship.

This courtship became so intense that there was much

jealousy. John neglected his work in order to spend his time

in town with Mary.

At this time another influence made its appearance in John's life. The parents of the boy had taken him regularly

to Sunday School and church for a number of years, but had

discontinued the custom when he reached high school age. He attended Sunday School occasionally and went quite regularly to Epworth League. The spring that he was graduating from high school there was a large and influential revival held in town. Many of John's friends were converted and he likewise went forward. There seemed to be something which kept him from making a complete surrender so he gained no definite experience. However his interest in church affairs was greatly increased and only gradually diminished. ~~How~~ However his attention gradually turned more toward Mary and less toward the church.

When summer was over John has succeeded in stilling the voice of conscience and had lost nearly all active interest in the church. That fall his parents conceived the idea of sending him to his favorite college in order to separate him from Mary. However, John and Mary soon made arrangements for her to attend the same college so they could be together. John's parents learned of these plans and instantly stopped all further preparation. It was later decided that he should attend a local college where he could get a one year normal certificate. Mary decided to do the same.

That year ~~wasn't~~ one of the most devastating years that any young man could experience. The open and common loving of this couple became the talk and fun of the college. Sex was so predominately the chief factor in their relationships that there was some criticism of the authorities of the college

discontinued the custom when he reached high school age. He attended Sunday School occasionally and went quite regularly to Epworth League. The spring that he was graduating from high school there was a large and influential revival held in town. Many of John's friends were converted and he likewise went forward. There seemed to be something which kept him from making a complete surrender so he gained no definite experience. However his interest in church affairs was greatly increased and only gradually diminished. After However his attention gradually turned more toward Mary and less toward the church.

When summer was over John has succeeded in attaining the voice of conscience and had lost nearly all active interest in the church. That fall his parents conceived the idea of sending him to his favorite college in order to separate him from Mary. However, John and Mary soon made arrangements for her to attend the same college so they could be together. John's parents learned of these plans and instantly stopped all further preparation. It was later decided that he should attend a local college where he could get a one year normal certificate. Mary decided to do the same.

That year was one of the most devastating years that any young man could experience. The open and common loving of this couple became the talk and fun of the college. But was so predominant the chief factor in their relationship that there was some criticism of the activities of the college

for not interfering.

One incident will illustrate their unusual combination of ignorance and boldness. As they left the college hall to walk to her home, Mary suddenly darted ahead and ran as hard as she could. John gave chase, caught her, picked her up in his arms, squeezed and kissed her for a while, and then set her down again. In a minute she darted ahead again and the same procedure was repeated. Thus they proceeded down the heart of the residential district in the middle of the afternoon.

That fall when the college was on an all day picnic, John and Mary took advantage of the occasion to elope. They drove into the neighboring state where the age limit for marriage licenses was not so high. Here they were married by the justice of the peace. They kept their marriage a secret for a time so they could get their first semester credits. At the end of the first semester they announced their marriage, and that was the end of their college life.

They began keeping house in town, with John taking any work he could get, as his parents had refused further help when they learned of the marriage. For a while the novelty of their new home and relationship seemed to overshadow all the sacrifices they had to make, and the social condemnation which they received. They were very proud of their little home which they had arranged very attractively. They even became interested in church affairs for a while.

Soon financial embarrassment, the pressure of social

for not interfering.

One incident will illustrate their unusual combination of ignorance and boldness. As they left the college hall to walk to her home, Mary suddenly started ahead and ran as hard as she could. John gave chase, caught her, picked her up in his arms, embraced and kissed her for a while, and then set her down again. In a minute she started ahead again and the same procedure was repeated. Thus they proceeded down the middle of the residential district in the middle of the afternoon. That fall when the college was on an all day picnic, John and Mary took advantage of the occasion to elope. They drove into the neighboring state where the age limit for marriage licenses was not so high. Here they were married by the justice of the peace. They kept their marriage a secret for a time so they could get their first semester credits. At the end of the first semester they announced their marriage, and that was the end of their college life. They began keeping house in town, with John taking any work he could get, as his parents had refused further help when they learned of the marriage. For a while the novelty of their new home and relationship seemed to overshadow all the sacrifices they had to make, and the social condemnation which they received. They were very proud of their little home which they had arranged very attractively. They even became interested in church affairs for a while. Soon financial embarrassment, the pressure of social

scorn, and their own mutual irritability, began to undermine the happy home life. They were both naturally very temperamental and unreasonable when angered, so it is not to be wondered at that difficulties soon arose. Church affiliations were given up. They began to associate with very questionable characters who were a little older than they, both in years and in experience.

Then came their little son and all seemed to point toward a restoration of a happy home. Both adored their son who was a very healthy, bright baby. Likewise the friendship with his parents was re-established. The parents began to take an active interest in them and took their little grandson to their hearts even as they had his father in earlier days. All seemed to run along smoothly for several months until John made an unwise and unprofitable business venture in opposition to the wishes of his parents. Along with his failure in this venture came his wife's discontent with her lot. The baby took so much care and attention that she soon became tired of him and began to neglect both him and the home. John had been raised in a lovely home and so sickened of an ill-kept dirty home, and began to seek other interests. Home, with a discontented wife and baby, became a mere chain about his neck.

Mary and John took the baby, and an old car, and moved several hundred miles to a city where he had secured a position. At first things went better at this new location. In the

across, and their own mutual irritability, began to undermine the happy home life. They were both naturally very temperamental and unreasonably when angered, so it is not to be wondered at that difficulties soon arose. Church afflictions were given up. They began to associate with very questionable characters who were a little older than they, both in years and in experience.

Then came their little son and all seemed to point toward a restoration of a happy home. Both adored their son who was a very healthy, bright baby. Likewise the friendship with his parents was re-established. The parents began to take an active interest in them and took their little grandson to their hearts even as they had his father in earlier days. All seemed to run along smoothly for several months until John made an unwise and unprofitable business venture in opposition to the wishes of his parents. Along with his failure in this venture came his wife's discontent with her lot. The baby took so much care and attention that she soon became tired of him and began to neglect both him and the home. John had been raised in a lovely home and so sickened of an ill-kept dirty home, and began to seek other interests. Home, with a discontented wife and baby, became a mere chain about his neck.

Mary and John took the baby, and an old car, and moved several hundred miles to a city where he had secured a position. At first things went better at this new location. In the

presence of strangers they were naturally drawn closer together for a while. As they formed outside acquaintances this was changed. Mary became lonesome while John was at work so began to take an interest in other men. John found this out and threatened to kill her and a man he caught her with. This apparently was smoothed out and both began to associate with others quite freely, still maintaining the semblance of a home.

As hard times became more severe their home was broken up. Mary went back with their two children to live with their parents, and John disappeared. He had several encounters with the law and finally returned to get his wife. For some time they were together part of the time, and part of the time she spent first with his folks and then with her own.

At the present they are together with their children in their old home town. John is working on relief and Mary is keeping a very respectable home for him and for the children. It begins to look as though they had found out through experience that life can be most enjoyed when lived according to accepted social standards.

Dr. G. V. Hamilton says "Marriages late in life proved notably happier than early marriages... only 33 per cent of the men who had married before twenty-four were happy, and only 28 per cent of the women."

Marriage alone should not be held as the measure of a successful marriage, but it is one of the factors, and often

(1) G. V. Hamilton — What is Wrong With Marriage - (copyright)

presence of strangers they were naturally drawn closer together for a while. As they formed outside acquaintances this was changed. Mary became homesome while John was at work as began to take an interest in other men. John found this out and threatened to kill her and a man he caught her with. This apparently was smoothed out and both began to associate with others quite freely, still maintaining the semblance of a home. As hard times became more severe their home was broken up.

Mary went back with their two children to live with their parents, and John disappeared. He had several encounters with the law and finally returned to get his wife. For some time they were together part of the time, and part of the time she spent first with his folks and then with her own.

At the present they are together with their children in their old home town. John is working on relief and Mary is keeping a very respectable home for him and for the children. It begins to look as though they had found out through experience that life can be most enjoyed when lived according to accepted social standards.

C. Conclusions.

In this case nearly all of the common disadvantages of early marriage are brought out.

First of all we see how unprepared this couple were to found and maintain a home. Both were unadjusted personally and rather ignorant of the demands and sacrifices necessary for a home. The longings of both for more education were sacrificed, although they firmly believed that it would not be so.

Social condemnation was very severe and became a major issue in their unhappiness. They felt that they could overcome the obstacle by their success and thus reverse the decision of the community. They even felt that they could win a larger place of social recognition through their home.

The foundation of this home was soon seen to be too largely physical. The choice of motives or goals had been made too hurriedly, and were largely a result of rationalizing the thing they desired to do.

The young man undoubtedly had a decided sexual-religious conflict but he solved it by suppressing his religious tendencies. Dr. G. V. Hamilton says "Marriages late in life proved notably happier than early marriages... only 32 per cent of the men who had married before twenty-four were happy, and only 28 per cent of the women."⁽¹⁾

Happiness alone should not be held as the measure of a successful marriage, but it is one of the factors, and often

(1) G. V. Hamilton -- What is Wrong With Marriage - (excerpt)

C. Conclusions.

In this case nearly all of the common disadvantages of

early marriage are brought out.

First of all we see how unprepared this couple were to

found and maintain a home. Both were unadjusted personally and

rather ignorant of the demands and sacrifices necessary for a

home. The longings of both for more education were sacrificed,

although they firmly believed that it would not be so.

Social condemnation was very severe and became a major

issue in their unhappiness. They felt that they could overcome

the obstacle by their success and time reverse the decision

of the community. They even felt that they could win a larger

place of social recognition through their home.

The foundation of this home was soon seen to be too largely

physical. The choice of motives or goals had been made too

hurriedly, and were largely a result of rationalizing the thing

they desired to do.

The young man undoubtedly had a decided sexual-religious

conflict but he solved it by suppressing his religious tendencies.

Dr. C. V. Hamilton says "Marriages late in life proved notably

happier than early marriages... only 32 per cent of the men

who had married before twenty-four were happy, and only 28

(1)

per cent of the women."

Happiness alone should not be held as the measure of a

successful marriage, but it is one of the factors, and often

(1) C. V. Hamilton -- What is Wrong With Marriage - (excerpt)

indicates the presence of other factors such as a deep and satisfying love relationship, mutual adjustment, and a general social success.

1. Individual and Organizational

Many people are attracted to a career in the field of psychology. This is because of the many opportunities for growth and development in this field. The field of psychology is a broad one, and it offers many different paths for those who are interested in it. Some people are drawn to the field of psychology because of their interest in the human mind and behavior. Others are drawn to the field because of their interest in the application of psychology to the real world. Whatever the reason, the field of psychology is a fascinating one, and it offers many opportunities for those who are interested in it.

For some people, the field of psychology is a very attractive one. They are drawn to the field because of their interest in the human mind and behavior. They are also drawn to the field because of the many opportunities for growth and development in this field. The field of psychology is a broad one, and it offers many different paths for those who are interested in it. Some people are drawn to the field of psychology because of their interest in the human mind and behavior. Others are drawn to the field because of their interest in the application of psychology to the real world. Whatever the reason, the field of psychology is a fascinating one, and it offers many opportunities for those who are interested in it.

For others, the field of psychology is a very difficult one. They are drawn to the field because of their interest in the human mind and behavior, but they find it difficult to study and understand. They are also drawn to the field because of the many opportunities for growth and development in this field, but they find it difficult to achieve these opportunities. The field of psychology is a broad one, and it offers many different paths for those who are interested in it. Some people are drawn to the field of psychology because of their interest in the human mind and behavior. Others are drawn to the field because of their interest in the application of psychology to the real world. Whatever the reason, the field of psychology is a fascinating one, and it offers many opportunities for those who are interested in it.

indicates the presence of other factors such as a deep and
satisfying love relationship, mutual adjustment, and a general
social success.

CHAPTER V.

SUBLIMATION: THE ONLY SATISFACTORY MEANS OF ADOLESCENT
SEX EXPRESSION

1. Introduction and definitions.

Every impulse is directed towards a definite and specific end of biological value to the animal or individual. That of sex can readily be seen to be reproduction. In former times the high death rate made it necessary that the birth rate be high if the race was to continue. Since man has learned how to overcome disease, climatic conditions, and beasts of prey, this high birth rate is no longer necessary. Thus man finds himself with a residue of energy which can be redirected into other channels.

For some sex is like any other appetite. They consider its satisfaction a means of physical enjoyment which has unusual possibilities. Their sole concern is to find the manner in which this pleasure can be enjoyed to the fullest and most continuous extent. Like the Old Romans who would use various means of irritating their throat and stomach in order to spew forth their food so they could eat some more, so these would go to nearly any length to increase their sex thrills.

For others sex is a very definite problem. They realize they have this strong urge and due to circumstances are unable to express it through the socially recognized channel of marriage. At the same time they have moral or religious convictions which oppose their expression through channels

Chapter V.

THEORY OF THE ARTS AND SCIENCES

THE ARTS AND SCIENCES

1. Introduction and Definitions.

Every impulse is directed towards a definite end, and the end of life is the highest value to the animal or human. That of sex can readily be seen to be reproduction. In former times the high death rate made it necessary that the birth rate be high if the race was to continue. Since men have learned how to overcome disease, climatic conditions, and pests of prey, this necessity is no longer necessary. Thus men find himself with a reserve of energy which can be put into other channels.

For some men it is like any other animal. They consider it as a mere means of physical enjoyment which has no other goal. Their sole concern is to find the manner in which this pleasure can be enjoyed to the fullest and most continuous extent. Like the old Romans who would use various means of prolonging their lives and pleasure in order to enjoy their lives to the full, they would not care more; so these would go to nearly any length to increase their sex life.

For others sex is a very definite problem. They realize they have this strong urge and how to direct it towards a goal. To express it through the socially recognized channel of marriage. At the same time they have a moral or religious conviction which does not permit expression through marriage.

which society calls unnatural.

It is the second group who consider man more than a higher development of animal life. They recognize the physiological likeness of man to the brute but also sense a higher, a spiritual life, which is open to man but closed to the rest of the animal kingdom. It seems to be from this group that we get most, if not all, of our great leaders in all fields, in the physical sciences, the social sciences, and in the religious realms. Men of this group are seeking the proper relation of the physical and spiritual. They are not content to give the physical, and right of way, and utilize the residue of energy and interest for the development of man's higher life. Neither are they willing to agree with former generations of philosophers and theologians who made the physical and spiritual necessarily antithetical. They are seeking a proper and beneficial synthesis of the two. That synthesis seems to be available in the process known as "sublimation". "In sublimation no element is ignored - neither the original nor the social nature of man. Both are weighed and a compromise effected rationally and on a conscious plane. The energies deriving from the original, primitive desires of man are diverted fromx their unobtainable goals into new, constructive, and satisfying forms of activity. Education, whether in the home, the school, or the church (and we might add in life itself) is in great part instruction in sublimation."⁽¹⁾

(1) Strecher and Appel -- Discovering Ourselves - 298

which society calls unnatural.

It is the second group who consider man more than a higher development of animal life. They recognize the physiological likeness of man to the brute but also sense a higher, a spiritual life, which is open to man but closed to the rest of the animal kingdom. It seems to be from this group that we get most, if not all, of our great leaders in all fields, in the physical sciences, the social sciences, and in the religious realm. Men of this group are seeking the proper relation of the physical and spiritual. They are not content to give the physical, and right of way, and utilize the residue of energy and interest for the development of man's higher life. Rather are they willing to agree with former generations of philosophers and theologians who made the physical and spiritual necessarily antithetical. They are seeking a proper and beneficial synthesis of the two. That synthesis seems to be available in the process known as "sublimation". In explanation no element is ignored - neither the original nor the social nature of man. Both are weighed and a compromise effected rationally and on a conscious plane. The energies deriving from the original, primitive desires of man are diverted from their unwholesome goals into new, constructive and satisfying forms of activity. Education, whether in the home, the school, or the church (and we might add in life itself) is in great part instruction in sublimation.

Sublimation can best be defined as, the process by which the energy of instinctive emotions is diverted from the original end and redirected to purposes satisfying to the individual and of value to the community. Due to man's conquest of nature he has a residue of energy left after providing himself with the necessities of life. This residue may be turned into any of a number of channels such as games, art, or music.

There is considerable disagreement concerning the extent to which the sex impulse can be sublimated. All are agreed that to the extent which it can be sublimated it is very productive. Some of our leaders are those who have , apparently, chosen to redirect their sexual energies into other channels. Such women as Jane Addams and Florence Nightingale are notable examples. Florence Nightingale deliberately renounced the clear call of love and sex in the interest of a higher goal. In her diary of 1850 we read; " I am thirty, the age at which Christ began His mission. Now no more childish things, no more vain things, no more ~~love~~ love, no more marriage. Now, Lord, let me think only of Thy will."⁽¹⁾ There is considerable question whether such a procedure is possible with all individuals.

(1) Andrews -- A Lost Commander , Florence Nightingale - 41

Sublimation can best be defined as the process by which the energy of instinctive emotions is diverted from the original end and redirected to purposes satisfying to the individual and of value to the community. Thus to man's constant of nature he has a residue of energy left after providing himself with the necessities of life. This residue may be turned into any of a number of channels such as games, art, or music.

There is considerable disagreement concerning the extent to which the sex impulse can be sublimated. All are agreed that to the extent which it can be sublimated it is very productive. Some of our leaders are those who have, apparently, chosen to redirect their sexual energies into other channels. Such women as Jane Addams and Florence Nightingale are notable examples. Florence Nightingale deliberately renounced the clear call of love and sex in the interest of a higher goal. In her diary of 1850 we read: "I am thirty, the age at which Christ began his mission. Now no more childish things, no more vain things, no more love, no more marriage. Now, Lord, let me think only of Thy will." (1) There is considerable question whether such a procedure is possible with all individuals.

(1) Andrews -- A Lost Commander, Florence Nightingale - 41

2. Relative ease of sublimation in different periods of life.

Throughout the earlier years of adolescence everything seems to point to the ability of most individuals to sublimate with little discomfort. A little information concerning sex organs, and their care and purpose, combined with a proper attitude is essential. If the home atmosphere and emotional attachments are of a helpful and satisfying nature, so no frustrations or dissatisfactions of a major type arise, there is not apt to develop a sex problem in these earlier years. If the practice of masturbation, homo-sexual, or hetero-sexual relations does start, it can usually, if not always, be traced to outside encouragement, or to misinformation. Dr. Hartwell cites several cases in which information alone was sufficient to stop both homo-sexual and masturbating practices. Excerpts from two of these follow: "Frank stopped his mutual sex practices at once. He said after talking them all over that he saw their bad side. Most of the temptations towards them disappeared and he had little struggle with himself to overcome them. However, he had not done so without gaining the contempt of his friends. His masturbation was not so easily discontinued, but he had been told that this would probably so and he was not discouraged or disappointed. In a few weeks he succeeded in stopping this too, and he did it with very little help of a substitutive interests. In fact, losing his friends more than offset the few substitutive activities that were provided for him. He accomplished his

2. Relative ease of adjustment in different periods of life.

Throughout the earlier years of adolescence everything seems to point to the ability of most individuals to adjust with little discomfort. A little information concerning sex organs, and their care and purpose, combined with a proper attitude is essential. If the home atmosphere and emotional attachments are of a helpful and satisfying nature, so no frustrations or dissatisfactions of a major type arise, there is not apt to develop a sex problem in these earlier years. If the practice of masturbation, homo-sexual, or hetero-sexual relations does start, it is usually, if not always, traced to outside encouragement, or to misinformation. Dr. Hartwell cites several cases in which information alone was sufficient to stop both homo-sexual and masturbating practices. Excerpts from two of these follow: "Frank stopped his mutual sex practices at once. He said after talking them all over that he saw their bad side. Most of the temptations towards them disappeared and he had little struggle with himself to overcome them. However, he had not done so without gaining the contempt of his friends. His masturbation was not so easily discontinued, but he had been told that this would probably so and he was not discouraged or disappointed. In a few weeks he succeeded in stopping this too, and he did it with very little help of a substitutive interest. In fact, losing his friends more than offset the few substitutive activities that were provided for him. He accomplished his

fine changes in behaviour by making for himself concrete decisions based on practical advice given him by a friend whom he could trust.... I have recently seen him again. His sex problems are solved."⁽¹⁾

Another similar case is given in less detail " He reported at both of these interviews that he had stopped all masturbation and mutual sex play with other boys, and that he had told them the things I told him. In fact, he acquired among his playmates the reputation of being well informed on such matters. He reported that two other little boys had quit these things, or said they had, because of what he told them."⁽²⁾

In other cases where information does not seem to be enough due to a greater sex drive, or less character development, the inculcation of a goal or ideal will often prove helpful. We will again cite a case from Dr. Hartwell's famous book: " I have helped him with his sex problems. Formerly he had lied skilfully about his sex experiences. He now says that two years ago a little Jewish girl , two years his senior, had told him about sex things, and that he has frequently had sex relations with her. He had learned to respond to and long for her advances, ardently ... I have encouraged him to believe that to stop his unfortunate behaviour will show that he has a healthy body and good will-power.

(1) Br. Samuel W. Hartwell -- Fifty-Five Bad Boys - 86-87
 (2) " " " " 89

" Ned has few good loyalties to people or ideals. It is very interesting to note that the one real loyalty, aside from the earlier one to his father, that has been found in this boy has been of greatest help to him in this matter. There is a little girl of his own race and creed whom he has known for the past few months. He believes she is a very nice little girl and he thinks that she likes him. He would not want her to know of his bad habits and is ashamed when she sees the little Jewish girl speaking to him. He asks me if I think it will be all right for him to tell this little girl that he likes her - providing he is good for a while longer in the
(1)
meantime."

In the later adolescent period, and during the years which many young people must postpone marriage for sake of an education and financial security, there develops a problem which does not seem so easily handled. This is due to at least two major factors. The first is that the average youth today has fairly well freed himself of the bonds of authority by that time and is beginning to ask the inevitable question of "why". He wants to know some definite reasons for abstaining from all sexual relations when his whole physical nature is impelling him toward it. The second factor is that by this time the sexual tension has reached its maximum and unless dealt with very carefully is apt to lead to later complications.

" Had had few good qualities to people or ideas. It is

very interesting to note that the one real loyalty, aside from the earlier one to his father, that has been found in this boy has been of greatest help to him in this matter. There is a little girl of his own race and creed whom he has known for the past few months. He believes she is a very nice little girl and he thinks that she likes him. He would not want her to know of his bad habits and is ashamed when she sees the little Jewish girl speaking to him. He asks me if I think it will be all right for him to tell this little girl that he likes her - providing he is good for a while longer in the meantime." (1)

In the later adolescent period, and during the years which many young people must postpone marriage for sake of an education and financial security, there develops a problem which does not seem so easily handled. This is due to at least two major factors. The first is that the average youth today has fairly well freed himself of the bonds of authority by this time and is beginning to ask the inevitable question of "why". He wants to know some definite reasons for abstaining from all sexual relations when his whole physical nature is impelling him toward it. The second factor is that by this time the sexual tension has reached its maximum and unless dealt with very carefully is apt to lead to later complications.

Havelock Ellis says "Below the age of 24, as Lowenfeld finds,
men seldom suffer from abstinence."⁽¹⁾ This would not be such
an important problem were it not true that conditions are
continually raising the average age of marriage. Sherwood
Eddy says " Out of some ten million young men between 19 and
30 years of age approximately six millions are unmarried during
the years of greatest sex tension, subject to resultant
upheavals."⁽²⁾

(1) Ellis -- Psychology of Sex -- Page 262

(2) Eddy --- Pamphlet NO 9 Sex and Youth -- Page 11

Havelock Ellis says "Below the age of 24, as Lewinsohn finds, men seldom suffer from abstinence." (1)

an important problem were it not that most conditions are

continually rising the average age of marriage. Sherwood

Edy says "Out of some ten million young men between 19 and

30 years of age approximately six millions are unmarried during

the years of greatest sex tension, subject to treatment

(2)

unpleasant."

(1) Ellis -- Psychology of Sex -- Page 282
(2) Edy --- Temperament No 9 Sex and Youth -- Page 11

3. Current views of sublimation.

In order to more thoroughly understand the problem of sublimation which those of complete sexual maturity face, we will set forth the current view as held by such men as Freud and Havelock Ellis.

The first question that naturally arises is in regards to the complexity and extent of the sex impulse or "libido" as Freud terms it.

The more psychologists examine this thing we can call "sex" the wider and more indefinite they become. Even Freud was forced to widen his interpretation of "libido" in his later work. Some of his disciples go still further and minimize what is ordinarily understood as the impulse of sex. Cyril Burt pointed out "This enlargement of libido is in accordance with the general tendency of psychology, which now seems to regard the innate tendencies we inherit from our ancestors as merely specific differentiations of a single life-impulse."⁽¹⁾ Likewise McDougall tends to unify the instincts into "The great purpose which animates all living beings, whose end we can only dimly conceive and vaguely describe as the perpetuation and increase of life."⁽²⁾ F. L. Wells would substitute "hedonic" for "erotic" and "auto-hedonic" for "auto-erotic."

For any hopes of understanding an adequate sublimation we must deal with sex in this full connotation. However we will

(1) Havelock Ellis -- Psychology of Sex -- Page 358
 (2) " " " " Page 358

first treat the narrow aspect which we shall call the "sex impulse."

Freud in his "Three Contributions To the Theory of Sex" sets the energy of the sex impulse off from other energy of a psychic nature : " In separating libidinous from other psychic energy we give expression to the assumption that the sexual processes of the organism are differentiated from the nutritional processes through a special chemism." (1) Hvel

Havelock Ellis in his Psychology of Sex , published in 1935, sets forth substantially the same theory. " We have to regard the sexual impulse as a force, generated, we are now becoming accustomed to think, by powerful ferments, springing up from within and capable of taking on endless forms.... This dynamic conception of the sexual impulse has long been vaguely (2) perceived."

Freud then goes another step and ascribes sexual excitability to the accumulation of this sexual substance. " A certain amount of sexual tension is itself necessary for the excitability of the erogenous zones.... the accumulation of sexual substance produces and maintains the sexual tension." (3) This would lead to the natural conclusion , which he makes, that complete sublimation is impossible because this substance is being stored up, at least slowly, and so must find an outlet of some kind."

- (1) Freud - Three Contributions To the Theory of Sex -- Page 77
 (2) Ellis - Psychology of Sex Page 354
 (3) Freud - Three Contributions to the Theory of Sex - 74

first treat the narrow aspect which we shall call the "sex impulse."

Freud in his "Three Contributions to the Theory of Sex"

sets the energy of the sex impulse off from other parts of a psychic nature: "In separating libidinous from other psychic energy we give expression to the assumption that the sexual processes of the organism are differentiated from the nutritional processes through a special channel." (1)

Havelock Ellis in his Psychology of Sex, published in 1898, sets forth substantially the same theory. "We have to regard the sexual impulse as a force, generated, we are now becoming accustomed to think, by powerful elements, springing up from within and capable of taking on endless forms.... This dynamic conception of the sexual impulse has long been vaguely perceived." (2)

Freud then goes another step and ascribes sexual excitability to the accumulation of this sexual substance. "A certain amount of sexual tension is itself necessary for the excitability of the organism. Hence.... the accumulation of sexual substance produces and maintains the sexual tension." (3) This would lead to the natural conclusion, which he makes, that complete satisfaction is impossible because this substance is being stored up, at least slowly, and so must find an outlet of some kind."

This interpretation of the sexual impulse seems vague and unverifiable. The exact meaning of the "powerful ferments" referred to, is illusory, unless we wish to accept the "ferments" as another name for the glandular secretion of the testes. That would mean that it is the gradual secretion of the testes which produces sexual tension. Thus the sexual impulse would be gradually increased as this "sexual substance" was stored up. According to this theory, sexual excitability is internally conditioned. The facts of experience hardly support such a conclusion. The following cases have come to my attention and seem to illustrate the inadequacy of such a view : " A certain farmer was shutting up his ewes regularly, feeding them a little grain in an attempt to "flush" them, that is to bring them all into proper physical condition to be bred fairly close together. He had the ram shut in a pen at some distance. During the night the ram got loose, got into the pen with the ewes, and the next morning was found dead. No other ram was secured. However there were over fifty lambs as the result of that one nights activity."

According to the theory put forth by the freudians, this case can not be explained. The "libido" should have been exhausted, as it was used up, thus relieving all sexual impulse. However it appears that all of the energy had been tapped by sexual demands, not merely a special sexual energy.

A consideration of the practice of breeders would bear out the conclusion that there is no special sexual energy.

This interpretation of the sexual impulse seems vague and unverifiable. The exact meaning of the "powerful ferment" referred to, is illusory, unless we wish to accept the "ferment" as another name for the glandular secretion of the testes. That would mean that it is the gradual secretion of the testes which produces sexual tension. Thus the sexual impulse would be gradually increased as this "sexual substance" was stored up. According to this theory, sexual excitability is internally conditioned. The facts of experience hardly support such a conclusion. The following cases have come to my attention and seem to illustrate the inadequacy of such a view: "A certain farmer was shutting up his ewes regularly, feeding them a little grain in an attempt to 'finish' them, that is to bring them all into proper physical condition to be bred fairly close together. He had the ram shut in a pen at some distance. During the night the ram got loose, got into the pen with the ewes, and the next morning was found dead. No other ram was secured. However there were over fifty lambs as the result of that one night's activity."

According to the theory put forth by the Freudians, this case can not be explained. The "libido" should have been exhausted, as it was used up, thus relieving all sexual impulses. However it appears that all of the energy had been tapped by sexual demands, not merely a special sexual energy. A consideration of the practice of breeders would bear out the conclusion that there is no special sexual energy.

Among the breeders of horses there seems to be the belief that energy is energy, whether sexual or physical. Thus during the breeding season it is not thought necessary to exercise stallions. The expenditure of energy for breeding purposes is considered sufficient. However as soon as the breeding season is over everybody likes to work their stallions. Quite frequently the stallion is so hard to control that the amount of work they do does not begin to pay for the trouble of driving them. Nevertheless, when it is possible they are not worked so they will become unmanageable and damage themselves.

I realize that popular belief does not establish a scientific fact, and furthermore , that it is unfair to carry comparisons between animals and men too far. However, the facts seem to indicate that sexual tension is due to a psychic stimulation of the sex glands. One apparently normal individual was reported to be so pure minded that he never even experienced nocturnal emissions. In this day of many sources of stimulation through literature, movies, social gatherings, and even through the contacts made in working hours, it is very hard to be certain whether there has been an actual and immediate stimulus or not. It is certain that by reducing possible stimulations to the lowest possible level the sex impulse will take a comparatively minor position. Whether it could be so lowered that by proper education and information an individual might pass through life, fully normal, and yet never have a conscious or known act of sex

Among the breeders of horses there seems to be the belief that energy is energy, whether sexual or physical. Thus during the breeding season it is not thought necessary to exercise stallions. The expenditure of energy for breeding purposes is considered sufficient. However, as soon as the breeding season is over everybody likes to work their stallions quite frequently the stallion is so hard to control that the amount of work they do does not begin to pay for the trouble of driving them. Nevertheless, when it is possible they are worked so they will become unmanageable and damage themselves. I realize that popular belief does not establish a scientific fact, and furthermore, that it is unwise to carry comparisons between animals and men too far. However, the facts seem to indicate that sexual tension is due to a psychic stimulation of the sex glands. One apparently normal individual was reported to be so pure minded that he never even experienced nocturnal emissions. In this day of many sources of stimulation through literature, movies, social gatherings, and even through the contacts made in working shops, it is very hard to be certain whether there has been an actual and immediate stimulus or not. It is certain that by reducing possible stimulations to the lowest possible level the sex impulse will take a comparatively minor position. Whether it could be so lowered that by proper education and information an individual might pass through life, fully normal, and yet never have a conscious or known act of sex

expression , is at present scientifically unverifiable and more or less hypothetical. Glands do not need exercise to develop normally and retain their potential activity. However, it seems probable that the sex glands do secrete certain fluids which are taken up in a natural way by the blood. It does not follow , however, that such secretions accumulate and cause sexual excitability.

Present knowledge seems to indicate that there is a psychic stimulation of the sex glands which causes them to become active. Their ~~sex~~ activity and the accompanying physical expression in turn is made possible because of the presence of a general energy which is partially depleted through the sex act. The sexual impulse appears to be of a purely psychic origin.

There is fairly general agreement among all the authorities in this field, that sublimation of sex, in the larger concept, is the only safe and productive method of solving the adolescent and pre-marital conflict of the sex and religious drives.

Sublimation for success must steer a half-way course between ignorance and undue emphasis. This can best be seen by considering the developing child.

4. Sublimation must begin in infancy and continue throughout life.

In the first years of a child's life he becomes the center of his world. The mother is loved as the source of

expression, is at present scientifically unverifiable and more or less hypothetical. Glands do not need exercise to develop normally and retain their potential activity. However it seems probable that the sex glands do secrete certain fluids which are taken up in a natural way by the blood. It does not follow, however, that such secretions accumulate and cause sexual excitability.

Present knowledge seems to indicate that there is a psychic stimulation of the sex glands which causes them to become active. This activity and the accompanying physical expression in turn is made possible because of the presence of a general energy which is partially depleted through the sex act. The sexual impulse appears to be of a purely psychic origin.

There is fairly general agreement among all the authorities in this field, that sublimation of sex, in the larger concept, is the only safe and productive method of solving the adolescent and pre-marital conflict of the sex and religious drives.

Sublimation for success must steer a half-way course between ignorance and undue emphasis. This can best be seen by considering the developing child.

4. Sublimation must begin in infancy and continue

throughout life.

In the first years of a child's life he becomes the center of his world. The mother is loved as the source of

self-gratification, as the one who makes the baby happy. Gradually the other members of the family are likewise taken into the child's group of servants. They wait on him, feed him, amuse him, give him right of way at every opportunity, and in general confirm his unconscious, but nevertheless strongly egoistic, outlook on life. This view may be changed by the arrival of another baby in the family but often even this even fails to check this egoistic phase of the child's development. The baby may also be taken into the child's world as particularly for his pleasure.

Gradually there emerge certain social demands which the family will make on the child, and for the first time there will come an awareness that all does not exist for self. There is apt to be considerable strain at this time if the parents fail to see that the apparently selfish outlook of the child is just the natural reaction to past conditioning. At this same time when the child begins to recognize the other members of the family as individuals with equal rights, there also appears that most natural period known as the "gang age." Boys love to be with boys of their own age, and girls likewise. If the transition from a selfish to a family viewpoint is too irksome, the boy or girl is apt to turn love and interest from the family toward this outer group. However this is not necessarily so.

In the first period we mentioned, Freud maintains that sex does make a definite appearance in certain sensations of

pleasure, but that it soon retreats from the scene. Whether this is true or not this is a period of habit formation of some importance. Little can be taught the child aside from personal cleanliness, and right attitudes toward his physical body, but these are vastly important. It is often possible for the child to see another member of the opposite sex of about the same age and thus naturally discover the physical difference between boys and girls. This may be very helpful in allaying later curiosity. Possibly the most helpful contribution that can be made to the life of the child is the awakening of a genuine interest in the world of nature and people, and a wholesome joy in the right kinds of play. These can only be successfully taught through example and environment. If the parents are interested in nature, in nature people, in wholesome good times, in music and art, etc, the child will soon show some similar tendencies, in most cases. Both habits of a personal nature, and attitudes towards the outer world, are more caught than taught in this stage; it is hard to say just how the transfer is made but the essential thing is the fact that they are. Sublimation is rooted in this stage as habits are formed and inhibitions are set up that direct the attention and energy of the child in proper channels.

In the second period, which we have already designated as the "gang age", there will arise questions which will open the way for proper information concerning physical life. The

pleasure, but that it soon retreats from the scene. Whether this is true or not, this is a period of rapid formation of some importance. Little can be taught the child aside from personal cleanliness, and right attitudes toward his physical body, but these are vastly important. It is often possible for the child to see another member of the opposite sex of about the same age and thus naturally discover the physical difference between boys and girls. This may be very helpful in allaying later curiosity. Possibly the most helpful contribution that can be made to the life of the child is the awakening of a genuine interest in the world of nature and people, and a wholesome joy in the right kinds of play. These can only be successfully taught through example and environment. If the parents are interested in nature, in nature people, in wholesome good times, in music and art, etc., the child will soon show some similar tendencies, in most cases. Good habits of a personal nature, and attitudes toward the outer world, are more taught than this stage; it is hard to say just how the transfer is made but the essential thing is the fact that they are. Socialization is rooted in this stage as habits are formed and imbibed and are set up that direct the attention and energy of the child in proper channels.

In the second period, which we have already designated as the "young age", there will arise questions which will open the way for proper information concerning physical life. The

parent who refuses to consider these questions seriously, from the view-point of the child, will miss the great thrill of growing up with the child as well as the chance of winning a priceless position as confident and informer. On the other hand the parent who grasps the first question to explain all of life's secrets is just as unwise. The result is apt to be confusion or an unwise sense of the great significance of this subject. The wise parent is the one who can put self in the place of the child and from this position answer the questions honestly and intelligently. This is the period when the child naturally seeks heroes to worship, and through this medium, reverence for the body, for physical life and health, for the body as the dwelling place of the real self, and as the means of real self-expression, can be successfully and helpfully inspired. This is the period when Jesus should be presented as a perfect man, the kind who will inspire hero worship. This is not the time for the child to try to grasp Jesus as the Son of God, as that is a concept much too abstract.

Sublimation, or the proper direction of the energy of life, must be started in earnest in this period. Habits are apt to be formed which will be much harder to break than to prevent. As soon as the child is ready he should not only know where baby comes from but mother and father's parts in producing the child. This should lead to a respect and honor for the sex organs, which will be much more valuable and helpful than a sense of fear or of obedience, when temptations arise. It

parent who refuses to consider these questions seriously, from the view-point of the child, will miss the great thrill of growing up with the child as well as the chance of winning a priceless position as confident and informant. On the other hand the parent who grasps the first question to explain all of life's secrets is just as unwise. The result is apt to be confusion or an unwise sense of the great significance of this subject. The wise parent is the one who can put self in the place of the child and from this position answer the questions honestly and intelligently. This is the period when the child naturally seeks heroes to worship, and through this medium, reverence for the body, for physical life and health, for the body as the dwelling place of the real self, and as the means of real self-expression, can be successfully and helpfully inspired. This is the period when Jesus should be presented as a perfect man, the kind who will inspire hero worship. This is not the time for the child to try to grasp Jesus as the Son of God, as that is a concept much too abstract.

Qualification, or the proper direction of the energy of life, must be started in earnest in this period. Habits are apt to be formed which will be much harder to break than to prevent. As soon as the child is ready he should not only know where baby comes from but mother and father's parts in producing the child. This should lead to a respect and honor for the sex organs, which will be much more valuable and helpful than a sense of fear or of obedience, when temptations arise. It

should forestall both masturbation and mutual sex play with the other boys. If masturbation becomes an issue~~x~~, it should be considered as a means of lowering physical pep, or making the child less attractive through loss of vitality, and not as a sin. Mutual sex play should likewise be dealt with, with the added stress on loss of respect of those the child holds most dear. The need and ~~v~~alue of self-control in order to become like the accepted heroes will also have their value. This is a time when ideals can be evolved which will prove invaluable.

The period which we have set aside as the thir~~ir~~d stage in the life of the developing child is largely the adolescent period. It may precede, or follow, puberty by a short period. It is the period in which the "gang age" begins to be broken up by the attraction of members of the opposite sex. For some reason, unknown to themselves, both boys and girls come to realize that certain attractive members of the opposite sex have a greater appeal than their best pals or chums of earlier days. Not that they will lose their loyalty and love for members of their respective gangs, but there will come an indefinable thrill at the presence of the other sex. This is the period in which conscious and well planned sublimation should begin. This is the stage which parents may influence through suggestions, personal influence, and ind~~ir~~ect advise, but only with the co~~o~~operation of the individual concerned. The child is~~x~~ beginning to feel his self-h~~o~~od in a new and wonderful sense. Habits which he had accepted unquestionably, he now

should forestall both masturbation and mutual sex play with the other boys. If masturbation becomes an issue, it should be considered as a means of lowering physical ego, or making the child less attractive through loss of virility, and not as a sin. Mutual sex play should likewise be dealt with, with the added stress on loss of respect of those the child holds most dear. The need and value of self-control in order to become like the accepted heroes will also have their value. This is a time when ideals can be evolved which will prove invaluable. The period which we have set aside as the third stage in the life of the developing child is largely the adolescent period. It may precede, or follow, or follow, properly by a short period. It is the period in which the "gang age" begins to be broken up by the attraction of members of the opposite sex. For some reason, unknown to themselves, both boys and girls come to realize that certain attractive members of the opposite sex have a greater appeal than their best pals or chums of earlier days. Not that they will lose their loyalty and love for members of their respective gangs, but there will come an indelible thrill at the presence of the other sex. This is the period in which conscious and well planned seduction should begin. This is the stage which parents may influence through suggestions, personal influence, and indirect advice, but only with the cooperation of the individual concerned. The child is beginning to feel his self-hood in a new and wonderful sense. Habits which he had accepted unquestionably, he now

scrutinizes closely, and accepts with a new enthusiasm or rejects entirely. This is the period in which the conflict between religion and sex becomes a real and personal problem. No one can face these problems for the individual who is entering into this new phase of life, but all of the past experience of life will directly help or hinder in proper adjustments, personal victories, and in the ultimate re-integration of life.

This is the parting of the ways for the real Christian and the nominal Christian. The way of perfect and permanent sublimation is the ideal of the priest. Lowenfeld maintains that the Catholic priest who is brought up to this ideal from early training is able to achieve complete abstinence with "excellent health in nervous respects."⁽¹⁾ This is truly encouraging. If adequate training and preparation in early life will fit a priest for a chaste life, will not the same preparation carry the Protestant through the pre-marital period successfully? The Protestant has one added help which the priest does not have, in that he can look forward to the time when he will enter into the marital experiences. This will give him a goal and joy to look forward too, in addition to an ideal of self-denying service. His goal of service does not need to be any lower than that of the priest, only it will be striven for in the harmony of the complete and well rounded life, in place of in the one sided ascetism of the priest-hood. Such an ideal, (a life of service) is too high for the average. Even the Man of Galilee did not expect all to be willing to

normalness closely, and accepts with a new enthusiasm or
 rejects entirely. This is the period in which the conflict
 between religion and sex becomes a real and personal problem.
 No one can face these problems for the individual who is enter-
 ing into this new phase of life, but all of the past experience
 of life will directly help or hinder in proper adjustments,
 personal victories, and in the ultimate re-integration of life.
 This is the parting of the ways for the real Christian and
 the nominal Christian. The way of perfect and permanent
 sublimation is the ideal of the priest. Townsend maintains
 that the Catholic priest who is brought up to this ideal from
 early training is able to achieve complete asceticism with
 (1)
 "excellent health in nervous respects." This is truly
 encouraging. If adequate training and preparation in early
 life will fit a priest for a chaste life, will not the same
 preparation carry the Protestant through the pre-marital period
 successfully? The Protestant has one added help which the
 priest does not have, in that he can look forward to the time
 when he will enter into the marital experience. This
 will give him a goal and joy to look forward too, in addition
 to an ideal of self-denying service. His goal of service does
 not need to be any lower than that of the priest, only it will
 be attainer for in the harmony of the complete and well rounded
 life, in place of in the one sided asceticism of the priest-hood.
 Such an ideal, (a life of service) is too high for the average.
 Even the Man of Galilee did not expect all to be willing to

take the highest way of life, which He marked out. He very clearly said it is a strait gate and a narrow way. No lower goal seems to be worthy as an ideal to place before youth with all of its joyous idealism and vibrant enthusiasm. No one will deny that multitudes of our greatest characters apparently attained this goal. Where they had to go in a groping, uncertain, questionable way, we can go with the assurance of the best scientific authority directing our footsteps. Where they were forced to go through mysterious, treacherous, unexplored tunnels, we can travel the same route with the bright light of science illuminating our every step.

The majority will travel the way of ~~se~~ sublimation with only a casual glance at the ideal far ahead, satisfied to enjoy mediocrity, thankful for the clear paths and unmistakable sign posts. For them the conflict between religion and sex never becomes very intense, and with our present knowledge and an average ability to rationalize their acts, they will achieve a satisfactory and healthy solution.

There are a few in every age who are not satisfied with the easy, problemless, selfish way of life, and it about them that I am particularly concerned. The elimination of conflicts does not give a full, complete, creative personality. That can only come when all of the challenges of the highest and best in every phase of life, has been honestly faced and adequately satisfied. That can only be found when all of

takes the highest way of life, which he marked out. He very
 clearly said it is a strait gate and a narrow way. No lower
 goal seems to be worthy as an ideal to place before youth
 with all of its joyous idealism and vibrant enthusiasm. No one
 will deny that multitudes of our greatest characters apparent-
 ly attained this goal. Where they had to go in a groping,
 uncertain, questionable way, we can go with the assurance of
 the best scientific authority directing our footsteps. Where
 they were forced to go through mysterious, treacherous,
 unexplored tunnels, we can travel the same route with the
 bright light of science illuminating our every step.
 The majority will travel the way of self-satisfaction with
 only a casual glance at the ideal far ahead, satisfied to
 enjoy mediocrity, thankful for the clear paths and
 unmistakable signposts. For them the conflict between
 religion and sex never becomes a very intense, and with our
 present knowledge and an average ability to rationalize
 their acts, they will achieve a satisfactory and healthy
 solution.
 There are a few in every age who are not satisfied with
 the easy, problemless, selfish way of life, and it about them
 that I am particularly concerned. The elimination of conflicts
 does not give a full, complete, creative personality. That
 can only come when all of the challenges of the highest and
 best in every phase of life, has been honestly faced and
 adequately satisfied. That can only be found when all of

the physical and psychic energy of life is directed in the paths of greatest value. For the priest that means celibacy. However there are many recognized scientific thinkers who are pointing to an even higher ~~lieve~~ level of life than that of the ascetic. That is the level where all of the possibilities of physical expression are utilized for spiritual ends. This is true in the case of the man who puts healthful foods above those which happen to ~~pept-~~ tempt his palate, or the love which finds its highest expression in sexual union, above the mere thrill of sexual indulgence. That is the plane on which both the physical and spiritual are recognized, carefully analyzed, and properly synthesized, with the physical ever as the means to the higher and more spiritual end.

The chief difference between the third and last stage of the individuals development is in the focus of attention. In ~~the~~ the third stage nearly all attractive members of the opposite sex have a special significance. The physical attraction takes precedence. As the fourth and last stage is entered the physical takes a less important position. There comes the desire to find some one individual who will give not only physical satisfaction, but mental stimulation, personal interest, and the highest type of comradeship.

Sublimation is easier on the third level because the sex impulse is more simple at that time. With other interests and outlets for self-expression fully developed, it seems quite possible to suppress the purely sexual impulse, ~~with~~ little

the physical and psychic energy of life is directed in the paths of greatest value. For the priest that means nobility. However there are many recognized scientific thinkers who are pointing to an even higher level of life than that of the ascetic. That is the level where all of the possibilities of physical expression are utilized for spiritual ends. This is true in the case of the man who puts healthful foods above those which happen to tempt his palate, or the love which finds its highest expression in sexual union, above the mere thrill of sexual indulgence. That is the plane on which both the physical and spiritual are recognized, carefully analyzed, and properly synthesized, with the physical ever as the means to the higher and more spiritual end.

The chief difference between the third and last stage of the individual's development is in the focus of attention. In the third stage nearly all attractive members of the opposite sex have a special significance. The physical attraction takes precedence. As the fourth and last stage is entered the physical takes a less important position. There comes the desire to find some one individual who will give not only physical satisfaction, but mental stimulation, personal interest, and the highest type of comradeship. Sublimation is easier on the third level because the sex impulse is more simple at that time. With other interests and outlets for self-expression fully developed, it seems quite possible to suppress the purely sexual impulse, with little

personal discomfort or danger. However in the last stage where the sex tension has reached its apex, there are even more serious factors to be faced. Particularly among women the longing for the privilege of motherhood, wifeness, and the security of a home may become nearly unbearable. However even among men there comes the desire for companionship and emotional security, which can only be found in a happy marriage. It would appear in many instances that men of this age also have some longing for parenthood, witness the common interest of some unmarried "uncle" in his numerous nephews and neices. Charles Lamb seemed to have this craving in a very strong degree and finally sublimated it in the two famous dream children of his, Alice and John.

Freud summarizes the possible sublimation on the first three levels in his usual clear, concise manner. He holds that the autoerotic stage of childhood may persist in the desire to be liked by others. Homo-sexual tendencies may be sublimated into a loyal cooperation with those of our own sex (as in team-play). Finally he holds that the polyerotic tendency may be directed so as to produce a chivalrous attitude toward the opposite sex.

Sublimation to be successful in the late adolescent -- pre-marital period, must be based upon habits, attitudes, and interests established in the earlier periods. It seems that for complete sublimation, during this period, high ideals are essential. However even such a cautious psychologist as

personal discomfort or danger. However in the last stage where the sex tension has reached its apex, there are even more serious factors to be faced. Particularly among women the longing for the privilege of motherhood, wifehood, and the security of a home may become nearly unbearable. However even

among men there comes the desire for companionship and emotional security, which can only be found in a happy marriage. It would appear in many instances that men of this age also have some longing for parenthood, witness the common interest of some unmarried "uncles" in his numerous nephews and nieces. Charles Lamb seemed to have this craving in a very strong degree and finally sublimated it in the two famous dream children of his, Alice and John.

Freud summarizes the possible sublimation on the first three levels in his usual clear, concise manner. He holds that the autistic stage of childhood may persist in the desire to be liked by others. Homo-sexual tendencies may be sublimated into a loyal cooperation with those of our own sex (as in team-play). Finally he holds that the polyerotic tendency may be directed so as to produce a chivalrous attitude toward the opposite sex.

Sublimation to be successful in the late adolescent -- pre-marital period, must be based upon habits, attitudes, and interests established in the earlier periods. It seems that for complete sublimation during this period, high ideals are essential. However even such a cautious psychologist as

Hirschfeld will admit sublimation among "men of religion, and in those engaged in strenuous motor activities."⁽¹⁾ Religion because of its great emotional drive is both the cause of the great conflicts of sex for many, and also furnished the great emotional drive essential to complete sublimation. As we have already set ~~forth~~ forth, only with the minority do we expect this highest type of sacrificial, creatively productive life. However even with them there must be an honest and thorough self-searching, and study of their fundamental drives.

5. Four essential factors in any successful and continued sublimation.

A search of those lives in which sublimation has been complete and valuable reveal certain essential factors which must be considered.

First of all it must be remembered that sublimation is a mental process, beginning in the conscious but in its most perfect manifestations ~~red~~ receding into the unconscious. That is, the problems must be faced and the course chosen in a conscious, mentally alert attitude. However for highest success in the course chosen must have such emotional satisfactions and demand such complete attention that even the original cause for the course being followed, must be pushed into the unconscious. That means that some ideal or goal worthy of a persons greatest self-denial, and capable of furnishing the highest emotional satisfactions, must be

(1) Havelock Ellis -- Psychology of Sex - 363

Hirschfeld will admit sublimation among "men of religion, and
(1)
in those engaged in strenuous motor activities."

because of the great emotional drive is with the cause of the
great conflicts of sex for many, and also furnished the great
emotional drive essential to complete sublimation. As we
have already set forth, only with the minority do we
expect this highest type of sacrificial, creatively productive
life. However even with them there must be an honest and
thorough self-searching, and study of their fundamental
drives.

5. Four essential factors in any successful and continued sublimation.

A search of those lives in which sublimation has been
complete and valuable reveal certain essential factors which
must be considered.

First of all it must be remembered that sublimation is a
mental process, beginning in the conscious but in its most
perpetual manifestations receding into the unconscious.
That is, the problems must first be faced and the course
chosen in a conscious, mentally alert attitude. However for
highest success in the course chosen must have such emotional
satisfactions and demands such complete attention that even the
original cause for the course being followed, must be pushed
into the unconscious. That means that some ideal or goal
worthy of a persons greatest self-denial, and capable of
furnishing the highest emotional satisfactions, must be

(1) Havelock Ellis - Psychology of Sex - 365

chosen. This must also be chosen , as I will show more fully later, with due consideration for one's own biological and psychological make-up.

In the second place it must be remembered that the only way to keep sex out of a person's mind is to keep the mind constantly occupied with other things. The one who deliberately tries to force it out of his attention finds that his problem is only increased. However by filling one's mind with the activity concerned with the ideal chosen, one will find it increasingly easier to forget sex.

A third essential is a healthy body. Both inactivity and over-exhaustion must be shunned. Pride in physical health will help greatly. All habits of over-eating, use of narcotics or stimulants, too much or too little sleep, must be carefully considered and rejected. Light , cheerful, well ventilated rooms prove very beneficial, both in retaining physical health and in promoting right attitudes , which are fundamental to health.

A fourth and very important factor is satisfying social attachments. Solitude or excessive loneliness is a great handicap. Social attachments which yield emotionally satisfying reactions can not be overestimated. Friends among both sexes should be deliberately cultivated. The individual who has some distant, ideal mate, will have an added incentive toward success. It is doubtful whether a definitely chosen mate who is near, is a help in this respect.

chosen. This must also be chosen, as I will show more fully later, with due consideration for one's own biological and psychological make-up.

In the second place it must be remembered that the only way to keep sex out of a person's mind is to keep the mind constantly occupied with other things. The one who deliberately tries to force it out of his attention finds that his problem is only increased. However by filling one's mind with the activity concerned with the ideal chosen, one will find it increasingly easier to forget sex.

A third essential is a healthy body. Both inactivity and over-exhaustion must be shunned. Pride in physical health will help greatly. All habits of over-eating, use of narcotics or stimulants, too much or too little sleep, must be carefully considered and rejected. Light, cheerful, well ventilated rooms prove very beneficial, both in retaining physical health and in promoting right attitudes, which are fundamental to health.

A fourth and very important factor is satisfying social attachments. Solitude or excessive loneliness is a great handicap. Social attachments which yield emotionally satisfying reactions can not be overestimated. Friends among both sexes should be deliberately cultivated. The individual who has some distant, ideal mate, will have an added incentive toward success. It is doubtful whether a definitely chosen mate who is near, is a help in this respect.

However many a man kept straight in France because there was a loved one at home who expected him to do so, as Sherwood Eddy points out.

All of these four factors seem to be of prime importance in a satisfactory sublimation. However, there are undoubtedly those who have succeeded without a healthy body, as Jane Addams and also those who have been successful in nearly complete solitude, as the ascetics of earlier days.

6. Possible avenues of sublimation.

Having considered the essentials to any satisfactory sublimation, we should then make a thorough analysis of self. What is my strongest emotional desire? What accompanying factors make sex adjustments particularly difficult?

Some women sublimate through caring for children, as their tender feelings are the strongest component part of their sex urge; the mothering instinct is predominate. We see this in some of our best teachers, nurses, and social workers of all kinds. What a wonderful mother Jane Addams would have been. However she did not have the privilege of children of her own so she did an even nobler thing. She became the mother to the slum children of Chicago, spending all of her life, her energy, and her maternal devotion in that way. Florence Nightingale is a similar example. She gave her love and maternal sympathy to her adopted children, the wounded of the Crimean War.

However many a man kept straight in France because there was a loved one at home who expected him to do so, as Sherwood Kelly points out.

All of these four factors seem to be of prime importance in a satisfactory sublimation. However, there are undoubtedly those who have succeeded without a healthy body, as Jane Addams and also those who have been successful in nearly complete isolation, as the ascetics of earlier days.

5. Possible avenues of sublimation.

Having considered the essentials to any satisfactory sublimation, we should then make a thorough analysis of self. What is my strongest emotional desire? What accompanying

factors make sex adjustment particularly difficult?

Some women sublimate through caring for children, as

their tender feelings are the strongest component part of their sex urge; the mothering instinct is predominant. We see this in some of our best teachers, nurses, and social workers of all kinds. What a wonderful mother Jane Addams would have

been. However she did not have the privilege of children of her own so she did an even nobler thing. She became the mother to the slim children of Chicago, spending all of her life, her energy, and her maternal devotion in that way. Florence

Nightingale is a similar example. She gave her love and maternal sympathy to her adopted children, the wounded of the Crimean

We see many examples similar to these among men. Some literally adopt their little neices and nephews because of such protective longings. John Haynes Holmes tells of such an experience in his life. "Sam Oliver, now dead, adopted my children. In every spiritual sense, he was their father as truly as I was their father. He did for my boy certain things which I was never able to do. And~~xx~~ my children today think of their 'Uncle Sam~~x~~' with feelings as tender as ever children lavished upon a parent. My friend craved for children all his life; unmarried as he was, he sublimated his desires by taking the children of other to his heart as though they were his
(1)
own."W

This type of sublimation is out of reach for some people. Even some women do not find any adequate outlet in this type of activity. However both men and women find it possible, in some cases , to sublimate their strong sexually determined desires through some form of self-display, as in dramatic art. Many outstanding singers and speakers are single.

Other fail to find satisfaction in either of these channels but are completely satisfied in some of the many forms of creative endeavour. Who would question Thomas Edison's ability to sublimate all of his energy to some great creative effort he was making. Creative art has been a large and fertile field of endeavor for many single people of both sexes.

(1) John Haynes Holmes -- The Problem of the Unmarried

It is very common to find a person who is

literally unable to do anything but what he is

able to do. This is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

(1)

This type of situation is not of course for some people.

Even some women to get into a situation which is not

of course. However, both men and women are in a position

to do so. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

in the world. It is a very common thing to find

(1) Some people are in a position to do so.

The world of imagination or fancy has been successfully utilized by some. The great danger in this field is that the real or factual world may seem so drab or cruel that the dreamer will fail to distinguish between the real and the imaginary. He will be loathe to leave the imaginary and may fail to make his transition to the world of reality. However this realm has proved fruitful. Charles Lamb found joy and victory in this field. "All his life... Charles Lamb yearned in the love for the woman whom his conscience would not allow him to marry. (He feared insanity in his offspring because of its presence in his family) He dreamed of her through the years as his wife and as the mother of his children. In the course of time these children became real to him. There were two of them; he gave them names, Alice and John. They became as real to him as any living children in the world. He played with them, and talked with them, planned with them their future, and taught them of their mother. They became the center and soul of his very life - the source of his comfort, the secret of his happiness. Night after night the lonely man went home, to sit by himself in the shadows, but always as the darkness fell, the children came, and he was alone no more." (1)

For some individuals several different avenues of sublimation are available. A good example of this is found in the following case study.

(1) John Haynes Holmes -- The Problem of the Unmarried

The world of imagination or fancy has been successfully utilized by some. The great danger in this field is that the real or factual world may seem so dim or cruel that the dreamer will fail to distinguish between the real and the imaginary. He will be loathe to leave the imaginary and may fail to make his transition to the world of reality. However, this realm has proved fruitful. Charles Lamb found joy and victory in this field. "All his life... Charles Lamb yearned in the love for the woman whom his conscience would not allow him to marry. (He feared insanity in his offspring because of the presence in his family) He dreamed of her through the years as his wife and as the mother of his children. In the course of time these children became real to him. There were two of them; he gave them names, Alice and John. They became as real to him as any living children in the world. He played with them and talked with them, planned with them their future, and taught them of their mother. They became the center and soul of his very life - the source of his comfort, the secret of his happiness. Night after night the lonely man went home to sit by himself in the shadows, but always as the darkness fell, the children came, and he was alone no more."

(1)

For some individuals several different avenues of amplification are available. A good example of this is found in the following case study.

(1) John Haynes Holmes -- The Problem of the Unmarried

" In young manhood Henry fell inlove with a girl who seemed to return his love, but later married another fellow who was better able to give her the advantages of wealth. Their love has continued throughout the years but has been kept on the plane of platonic friendship. They write when separated, and enjoy companionship when living close together. The woman's husband know all about their friendship and seems to love and honor both so highly that it is no cause of trouble or conflict in his life. Henry has never married though very attractive, talented, and in every way fitted for marriage. He is a deeply religious man and stands in high esteem in the entire community. He has always taken a very active and leading part in the affairs of the church.

In early manhood Henry was a very successful teacher, and leader of boys groups, classes, and scouts. Apparently the joy of this work amply repaid him and everyone marvelled at the great amount of good he was doing. Because he was young, good looking, smart, and every way fitted to be a leader, he was greatly admired and loved by the boys.

Later in life his parents needed him at home on their farm so he went out there, giving up his teaching. He is still with them. Due to his life on the farm it became difficult to take such an active part in the boys work. However, his talents found a new outlet. Now he is a marvelous decorator, knowing how to achieve desired effects with the lights, colors, flowers, etc. His talents are greatly appreciated and used through-out the entire community."

"In young married Henry fell in love with a girl who
 seemed to return his love, but later married another fellow who
 was better able to give her the advantages of wealth. Their
 love has continued throughout the years but has been kept on
 the plane of platonic friendship. They write when separated,
 and enjoy companionship when living close together. The
 woman's husband know all about their friendship and seems to
 love and honor both so highly that it is no cause of trouble
 or conflict in his life. Henry has never married though very
 attractive, talented, and in every way fitted for marriage.
 He is a deeply religious man and stands in high esteem in the
 entire community. He has always taken a very active and
 leading part in the affairs of the church.

In early married Henry was a very successful teacher, and
 leader of boys' groups, classes, and scouts. Apparently the
 joy of this work amply repaid him and everyone marvelled at the
 great amount of good he was doing. Because he was young, good
 looking, smart, and every way fitted to be a leader, he was
 greatly admired and loved by the boys.

Later in life his parents needed him at home on their
 farm so he went out there, giving up his teaching. He is
 still with them. Due to his life on the farm it became
 difficult to take such an active part in the boys' work.
 However, his talents found a new outlet. Now he is a marvelous
 decorator, knowing how to achieve desired effects with the
 lights, colors, flowers, etc. His talents are greatly
 appreciated and used through-out the entire community."

7. Conclusion.

Sublimation seems to be the only satisfactory solution of the sexual-religious conflict for the unmarried Christian. The Talmud says: "The greater a man is the stronger are his passions. But the pure and consecrated man makes of his passions a chariot (1) for God."

The outstanding Christians are those characters who seem to have had a tremendous emotional drive. On the other hand, many Christian leaders have fallen into serious sexual difficulties because of the failure to face this problem in earlier life.

Sublimation appears to be the only ideal worthy of the Christian youth of today. Its values do not end with marriage but make marriage itself happier, and more fruitful for all concerned. Physical union becomes a means to a greater harmony and love, and is not allowed to become offensive or a burden to the partner.

Freud says, "What we call the character of a person is built up to a great extent from the material of sexual excitations; it is composed of impulses fixed since infancy (2) and won through sublimation."

(1) Sherwood Eddy -- Sex and Youth --- Page 49

(2) Sigmund Freud -- Three Contributions to Theory of Sex - 96

7. Conclusion.

Sublimation seems to be the only satisfactory solution of the sexual-religious conflict for the unmarried Christian. The Talmud says: "The greater a man is the stronger are his passions. But the pure and consecrated man makes of his passions a charter for God."

The outstanding Christians are those characters who seem to have had a tremendous emotional drive. On the other hand, many Christian leaders have fallen into serious sexual difficulties because of the failure to face this problem in earlier life.

Sublimation appears to be the only ideal worthy of the Christian youth of today. Its values do not end with marriage but make marriage itself happier, and more fruitful for all concerned. Physical union becomes a means to a greater harmony and love, and is not allowed to become offensive or a burden to the partner.

Freud says, "What we call the character of a person is built up to a great extent from the material of sexual excitations; it is composed of impulses fixed since infancy and won through sublimation."

CHAPTER VI.

SUMMARY

It has been my object in this thesis to set forth clearly the conflicts which arise in adolescence, with particular emphasis upon the very serious problem which often arises between the sex urge and conscience.

Particular stress has been laid upon case histories which bring out this conflict between sex and religion.

In the adolescent period this conflict makes its appearance due to the emergence of the conscience at the same time that the ~~sex~~ sex urge begins to demand attention. Because of the many changes which are taking place in the individual at this time, due to their mental and physical maturing, it is absolutely essential that this conflict shall be faced fairly and wisely.

In recent times there has been such a great stress laid on education that moral development has been overlooked by many. This has resulted in crime, mental disorders, and many other maladjusted conditions of a lesser nature. No period is so fruitful for proper integration and motivation of the entire life of the individual as the adolescent age, but no other period can be more disastrous when neglected.

The old policy of using ignorance and fear to control the sex urge has been shown to be both futile and dangerous. We are beginning to see how necessary it is to avoid repression. However, the best means of sex control, or sex expression is a much debated question.

CHAPTER VI.

SUMMARY

It has been my object in this thesis to set forth clearly the conflicts which arise in adolescence, with particular emphasis upon the very serious problem which often arises between the sex urge and conscience.

Particular stress has been laid upon case histories which bring out this conflict between sex and religion.

In the adolescent period this conflict makes its appearance due to the emergence of the conscience at the same time that there are sex urge begins to demand attention. Because of the many changes which are taking place in the individual at this time, due to their mental and physical maturing, it is absolutely essential that this conflict shall be faced fairly and wisely.

In recent times there has been such a great stress laid on education that moral development has been overlooked by many. This has resulted in crime, mental disorders, and many other maladjusted conditions of a lesser nature. No period is so fruitful for proper integration and motivation of the entire life of the individual as the adolescent age, but no other period can be more disastrous when neglected.

The old policy of using ignorance and fear to control the sex urge has been shown to be both futile and dangerous. We are beginning to see how necessary it is to avoid repression. However, the best means of sex control, or sex expression is a much debated question.

Four methods of sex expression are taken up in detail and analyzed in an attempt to find the most acceptable.

The first is the most common form of sex expression among adolescents, that of masturbation. After a thorough analysis of the factors involved we concluded that masturbation was not greatly harmful to the individual except when his conscience made it so. However, there are at least three reasons why masturbation should be avoided. First, it is apt to lead to difficulty in later sex relations in marriage; second, it leaves a certain emotional frustration; and third, it contributes nothing to personal development and ^{is} under social condemnation.

The second form of sex expression we considered was that of sex intimacies between friends or lovers. This seems to be quite common but does not seem to solve any problems. Many times it demoralizes one or both parties concerned. Even more frequently it is apt to have very harmful effects upon later marriages. It encourages variety and ~~xx~~ thus takes away that habit of permanence and security in sex relations, so essential to an emotionally satisfying home and comradeship.

The third form of sex expression considered was that of early marriage. This was discounted largely because of the lack of preparation of most couples in the later adolescent period. Financial and social pressure also tend to make such unions less happy than marriages made a few years later.

The fourth form of sex expression taken up was that of sublimation. Its many difficulties and problems were fairly

Four methods of sex expression are taken up in detail and

analyzed in an attempt to find the most acceptable.

The first is the most common form of sex expression among

adolescents, that of masturbation. After a thorough analysis

of the factors involved we concluded that masturbation was not

greatly harmful to the individual except when his conscience

made it so. However, there are at least three reasons why

masturbation should be avoided. First, it is apt to lead to

difficulty in later sex relations in marriage; second, it

leaves a certain emotional frustration; and third, it contributes

nothing to personal development and is under social condemnation.

The second form of sex expression we considered was that

of sex intimacies between friends or lovers. This seems to be

quite common but does not seem to solve any problems. Many times

it demoralizes one or both parties concerned. Even more

frequently it is apt to have very harmful effects upon later

marriages. It encourages variety and sex takes away that

habit of permanence and security in sex relations, so essential

to an emotionally satisfying home and companionship.

The third form of sex expression considered was that of

early marriage. This was discounted largely because of the

lack of preparation of most couples in the later adolescent

period. Financial and social pressure also tend to make such

unions less happy than marriages made a few years later.

The fourth form of sex expression taken up was that of

sublimation. Its many difficulties and problems were fairly

presented in an attempt to find out if sublimation was possible for all.

After a study of numerous cases, and accumulation of data, we came to the conclusion that sublimation is the solution of the pre-marital sex problem. However two requisites are, a thorough understanding of the problem, and some high ideals.

In this solution of the adolescent sex problem the individual is spurred on to a life of a creative and socially valuable activity. It is the highest type of Christian service which is thus being promoted, through the re-direction of the sex energy.

presented in an attempt to find out if sublimation was possible

for all.

After a study of numerous cases, and accumulation of data,

we came to the conclusion that sublimation is the solution of

the pre-marital sex problem. However two requisites are, a

thorough understanding of the problem, and some high ideals.

In this solution of the adolescent sex problem the

individual is spurred on to a life of a creative and socially

valuable activity. It is the highest type of Christian service

which is thus being promoted, through the re-direction of the

sex energy.

BIBLIOGRAPHY

- Andrews, M. R. -- A Lost Commander; Florence Nightingale
Doubleday, Doran & Co., Inc. - Garden City, N. Y. - 1933
- Barry, F. R. - Christianity and Psychology - 1923
George H. Doran Co. - New York
- Boorman, W. Ryland - Developing Personality in Boys - 1929
The Macmillan Co. - New York
- Briffault, Robert - The Mothers - Vol. II - 1927
The Macmillan Co. - N. Y.
- Brill, A. A. - Psychoanalysis - 1922
Philadelphia - W. B. Saunders Co.
- Burger, W. H. - Boy Behavior -- 1919
N. Y. - Association Press
- Buschke, A. & Jacobson, F. - Sex Habits -- 1934
Emerson Books, Inc. 333 Sixth Avenue - N. Y.
Translated from German by Eden and Cedar Paul
- Cutten, G. B. - The Psychological Phenomena of Christianity
Charles Scribner's Sons - N. Y. - 1908
- Eddy, Sherwood - Sex and Youth --- 1928
Garden City, N. Y. - Doubleday, Doran & Co. Inc.
- Ellis, Havelock -- Psychology of Sex --- 1935
Emerson Books Inc. -- 333 Sixth Ave. - N. Y.
- Freud, Sigmund - Three Contributions To the Theory of Sex
Authorized Translation by A. A. Brill - N. Y. 1916
Nervous and Mental Disease Publishing Company
Beyond The Pleasure Principle - 1924
Boni and Liveright - N. Y.

BIBLIOGRAPHY

Andrews, M. R. -- A Lost Commander; Veterans' Nightingale

Doubleday, Doran & Co., Inc. - Garden City, N. Y. - 1933

Berry, V. E. -- Christianity and Psychology - 1933

George A. Doran Co. - New York

Bootsman, W. Wyland - Developing Personality in Boys - 1933

The Macmillan Co. - New York

Brittault, Robert - The Mothers - Vol. II - 1927

The Macmillan Co. - N. Y.

Brill, A. A. -- Psychodynamics - 1933

Philadelphia - W. B. Saunders Co.

Burger, W. H. -- Boy Behavior -- 1919

N. Y. - Association Press

Bussche, A. A. Jacobson, F. -- Sex Habits -- 1934

Emerson Books, Inc. 323 Sixth Avenue - N. Y.

Translated from German by Eden and Cedar Paul

Carter, G. B. -- The Psychological Phenomena of Christianity

Charles Scribner's Sons - N. Y. - 1908

Eddy, Sherwood -- Sex and Youth --- 1928

Garden City, N. Y. - Doubleday, Doran & Co. Inc.

Hill, Ravelock -- Psychology of Sex --- 1933

Emerson Books Inc. -- 323 Sixth Ave. - N. Y.

Trend, Sigmund -- Three Contributions to the Theory of Sex

Authorized Translation by A. A. Brill - N. Y. 1916

Nervous and Mental Disease Publishing Company

Beyond The Pleasure Principle - 1934

Font and Liveright - N. Y.

Gallichan, Walter M. -- A Textbook of Sex Education - 1921
Small, Maynard and Co. -- Boston

The Psychology of Marriage - 1918
Frederich A. Stokes Company - New York

Garland, Joseph -- The Road to Adolescence -- 1934
Harvard University Press -- Cambridge, Mass.

Galloway, Thomas W. - Sex and Social Health -- 1924
The American Social Hygiene Association - N. Y.

Garrison, Karl C. -- The Psychology of Adolescence - 1934
Prentice -Hall, Inc. - N. Y.

Groves, E. R. - Marriage -- 1933
Henry Holt and Company -- New York

Groves and Ogburn -- American Marriage and Family Relationships
Henry Holt & Co. - N. Y. - 1928

Hadfield, J. A. - Psychology and Morals - 1924
R. M. McBride and Co. -- New York

Hart, Hornall -- The Technique of Social Progress - 1931
Henry Holt and Co. - N. Y.

Hall, G. Stanley -- Adolescence - Vol. 2

Hastings, James - Encyclopaedia of Religion and Ethics
Vol. XI. - Charles Scribner's Sons - 1928

Healy, Brønner, & Bowers - The Structure and Meaning of
Psycho-analysis -- A. A. Knape - N. Y. 1930

Hollingworth, Leta S. - The Psychology of Adolescence
D. Appleton and Company - N. Y. - 1928

Galichman, Walter H. -- A Textbook of Sex Education - 1931

Gall, Maynard and Co. -- Boston

The Psychology of Marriage - 1918

Frederick A. Stokes Company - New York

Gerland, Joseph -- The Road to Adolescence -- 1934

Harvard University Press -- Cambridge, Mass.

Galloway, Thomas W. -- Sex and Social Health -- 1934

The American Social Hygiene Association - N. Y.

Garrison, Karl C. -- The Psychology of Adolescence - 1934

Prentice-Hall, Inc. - N. Y.

Groves, E. R. -- Marriage -- 1933

Henry Holt and Company -- New York

Groves and Ogden -- American Marriage and Family Relationships

Henry Holt & Co. - N. Y. - 1938

Halliday, J. A. -- Psychology and Morals - 1934

H. M. McNair and Co. -- New York

Hart, Norman -- The Technique of Social Progress - 1931

Henry Holt and Co. - N. Y.

Hall, G. Stanley -- Adolescence - Vol. 2

Hastings, James -- Encyclopedia of Religion and Ethics

Vol. XI. - Charles Scribner's Sons - 1938

Healy, E. B. -- The Structure and Meaning of

Psycho-analysis -- A. A. Knopf - N. Y. 1930

Hollingsworth, Leta S. -- The Psychology of Adolescence

D. Appleton and Company - N. Y. - 1938

- James, William -- Varieties of Religious Experience - 1925
Longmans, Green, and Co. 55 Fifth Ave. N. Y.
- Kirtley, J. S. -- That Boy of Yours --- 1912
George H. Doran Co. - N. Y.
- Kupky, Oskar -- The Religious Development of Adolescents
The Macmillan Co. N. Y. - 1928
- Mackintosh, Robert - Christianity and Sin - 1914
Charles Scribner's Sons -- N. Y.
- McDougall , William -- Outline of Abnormal Psychology
Charles Scribner's Sons -- N. Y. -- 1926
- Mead , Margret - The Changing Culture of an Indian Tribe
Columbia University Press - N. Y. - 1932
Growing up In New Guiana - 1930
William Morrow and Company - N. Y.
- Orchard, W. E. -- Modern Theories of Sin - 1910
James Clarke & Co. 13 & 14 Fleet St. - London
- Parshley, H. M. -- Scientific American - 48:283-4 My '33
- Starbuck, E. D. -- The Psychology of Religion - 1911
Third Edition - Charles Scribner's Sons N.Y.
- Strecker and Appel -- Discovering Ourselves - 1931
The Macmillan Co. - N. Y.
- Taylor, W. S. -- International Journal of Ethics - Ja ' 32
- Tennant , F. R. -- The Concept of Sin -- 1912
Cambridge University Press

James, William -- Varieties of Religious Experience - 1902
 Longmans, Green, and Co. 35 Fifth Ave. N. Y.
 Kirtley, J. E. -- That Day of Yours --- 1912
 George H. Doran Co. - N. Y.
 Rapp, Oskar -- The Religious Development of Adolescents
 The Macmillan Co. N. Y. - 1928
 MacKinnon, Robert - Christianity and Sin - 1914
 Charles Scribner's Sons -- N. Y.
 McDougall, William -- Origins of Abnormal Psychology
 Charles Scribner's Sons -- N. Y. -- 1928
 Mead, Margaret - The Changing Culture of an Indian Tribe
 Columbia University Press - N. Y. - 1932
Growing up in New Guinea - 1930
 William Morrow and Company - N. Y.
 Orchard, W. E. -- Modern Theories of Sin - 1910
 James Clarke & Co. 15 & 17 Fleet St. - London
 Parshley, H. M. -- Scientific American - 48:383-4 May '35
 Starbuck, E. D. -- The Psychology of Religion - 1911
 Third Edition - Charles Scribner's Sons N.Y.
 Strecker and Appel -- Discovering Ourselves - 1931
 The Macmillan Co. - N. Y.
 Taylor, E. S. -- International Journal of Ethics - Jan '31
 Tennant, F. R. -- The Concept of Sin -- 1912
 Cambridge University Press

Thom, D. A. -- Everyday Problems of the Everyday Child

D. Appleton - Century Company , Inc. N. Y. 1933

Guiding the Adolescent - Bureau Pub. No. 225

1933 - U. S. Govt. Print Office Wash. D. D.

Underwood , Alfred Clair -- Conversion: Christian and Non- Ch.

The Macmillan Co. N. Y. - 1925

Weatherhead, L. D. -- Psychology and Life - 1935

Abingdon Press - N. Y.

Mastery of Sex -- 1932

The Macmillan Co. N. Y.

Webb, Sidney and Beatrice - Soviet Communism; A New Civilization?

Vol. II -- 1936 - Charles Scribner's Sons N. Y.

Wittels, Fritz $\frac{3}{4}$ Sigmund Freud -- 1924

Dodd, Mead and Co. -- N. Y.

Thom, D. A. -- Everyday Problems of the Everyday Child

D. Appleton - Century Company & Inc. N. Y. 1933

Guiding the Adolescent - Brown Inc. N. Y. 1933

1933 - U. S. Govt. Print Office Wash. D. C.

Underwood, Alfred Blair -- Conversion: Christian and Non-Ch.

The Macmillan Co. N. Y. - 1933

Weatherhead, L. D. -- Evangelism and Life - 1933

Arlington Press - N. Y.

Mastery of Sex -- 1933

The Macmillan Co. N. Y.

Webb, Sidney and Beatrice - Soviet Communism: A New Civilization?

Vol. II -- 1933 - Charles Scribner's Sons N. Y.

Wicks, Fritz - Stimulus Trend -- 1934

Dodd, Mead and Co. -- N. Y.

BOSTON UNIVERSITY



1 1719 02548 3340

